47 X. 12.2

THE

Old Religion:

A TREATISE

Wherein is laid down

The true State of the Difference betwixt the *Reformed* and *Roman Church*, and the Blame of this *Schism* is cast upon the true *Authours*.

SERVING

For the *Vindication of Our Innocence*, for the *Setling of Wavering Minds*, for a *Preservation against Popish Insinuations*.

By the Reverend Father in God, *JOSEPH HALL*, Late Lord Bishop of *Exceter*.

LONDON,
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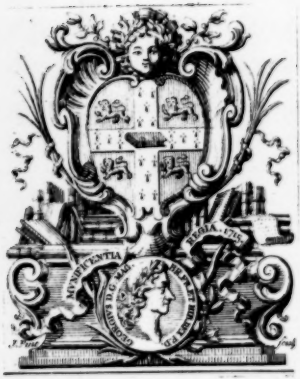

372.103

To my new and dearly affected Charge the Dioceſe of EXCESTER, *all Grace and Benediction.*

THE truth of my heart gives me boldneſs to profeſs before him who onely knows it, that the ſame God who hath call'd me to the over-ſight of your Souls, hath wrought in me a zealous deſire of your ſalvation. This deſire cannot but incite me to a care-

full prevention of thoſe dangers which might threaten the diſappointment of ſo happy an end: Thoſe dangers are either ſins of practice or errours of Doctrine; againſt both theſe I have faithfully vowed my utmoſt indeavours. I ſhall labour againſt the firſt by Preaching, Example, Cenſures; wherein it ſhall be your choice to expect either the Rod or the ſpirit of meekneſs. Againſt the latter my Pen hath riſen up in this early aſſault. It hath been aſſured me that in this time of late vacancy, falſe Teachers,

chers, catching the fore-lock of occaſion, have been buſie in ſcattering the tares of errours amongſt you; I eaſily believe it, ſince I know it is not in the power of the greateſt vigilancy to hinder their attempts of evil. Even a full See is no ſufficient bar to crafty ſeducers; their ſuggeſtions we cannot prevent, their ſucceſs we may: This I have here aſſay'd to doe, bending my ſtyle againſt Popiſh Doctrine with ſuch Chriſtian moderation as may argue zeal without malice, deſire to win Souls, no will

to gall them. And ſince the commoneſt of all the grounds of Romiſh deceit is the pretence of their Age and our Novelty; and nothing doth more dazle the eyes of the ſimple than the name of our forefathers, and the challenge of a particular recital of our profeſſours before *Luther*'s revolt, I have (I hope) fully cleared this coaſt, ſo as out of the right apprehenſion of theſe differences, my Reader ſhall evidently ſee the vanity of this cavil, and find cauſe to bleſs God for the ſafety of his ſtation in ſo pregnant and unde-

undeceivable a truth.

For me, I ſhame not to profeſs that I have paſſed my moſt and beſt hours in quiet Meditation, wherein I needed not bend mine edge againſt any Adverſary but Satan and mine own corruptions: Theſe controverſory points I have rather croſt in my way than taken along with me; neither am I ignorant what incomparably clear beams (in this kind) ſome of the worthy lights of our Church have caſt abroad into all eyes, to the admiration of preſent and future times; no corner

of truth hath lain unſearcht, no plea unargued: the wit of man cannot make any eſſential additions either to our proofs or anſwers; but, as in the moſt perfect diſcovery, where Lands and Rivers are ſpecially deſcried, there may be ſome ſmall obſcure in-lets reſerved for the notice of following experience; ſo is it in the buſineſs of theſe ſacred quarrels. That brain is very unhappy which meets not with ſome traverſe of Diſcourſe more than it hath borrowed from another's Pen: Beſides which, having

ving fallen upon a method and manner of tractation which might be of uſe to plain underſtandings, the familiarity whereof promiſed to contribute not a little to the information and ſetling of weaker ſouls, I might not hide it from you, to whoſe common good I have gladly reſolv'd to ſacrifice my ſelf: Let it be taken with the ſame conſtruction of love wherewith it is tendred, and that ye may improve this, and all other my following labours to a ſenſible advantage, give me leave to impart my

ſelf a little in this ſhort and free preamble.

It is a large body, I know, and full of ordinate variety, to which I now direct my words; let me a-while in theſe lines ſever them whom I would never abide really disjoined.

Ye, my dear fellow-labourers (as my immediate charge) may well challenge the firſt place. It is no ſmall joy to me to expect ſo able hands upon whom I may comfortably unload the weight of this my ſpiritual care; if fame do not over-ſpeak you there are not

not many ſoils that yield either ſo frequent Flocks or better fed: Go on happily in theſe high ſteps of true bleſſedneſs, and ſave your ſelves and others; to which purpoſe let me commend to you (according to the ſweet experience of a greater Shepherd) two main helps of our ſacred trade, firſt, the tender Paſtures, and ſecondly the ſtill Waters; by the one I mean an inuring of our people to the principles of wholeſome Doctrine; by the other an immunity from all faction and diſturbance of the publick peace.

It

It was the obſervation of the learnedeſt King that ever ſate hitherto in the Engliſh Throne, that the cauſe of the miſcarriage of our People into Popery and other errours was their ungroundedneſs in the points of Catechiſm; how ſhould thoſe ſouls be but carried about with every wind of Doctrine, that are not well ballaſted with ſolid informations: Whence it was that his ſaid late Majeſty (of happy memory) gave publick order for beſtowing the latter part of God's day in familiar Catechiſing, than which nothing could

could be deviſed more neceſſary and behovefull to the Souls of men; it was the ignorance and ill-diſpoſedneſs of ſome cavillers that taxed this courſe as prejudicial to Preaching, ſince in truth the moſt uſefull of all Preaching is Catechetical. This lays the grounds, the other raiſeth the walls and roof, this informs the judgment, that ſtirs up the affections: What good uſe is there of thoſe affections that run before the judgment? or of thoſe walls that want a foundation? For my part, I have ſpent the greater half

half of my life in this ſtation of our holy ſervice I thank God not unpainfully, not unprofitably; but there is no one thing whereof I repent ſo much as not to have beſtowed more hours in this publick Exerciſe of Catechiſm; in regard whereof I could quarrel my very Sermons, and wiſh that a great part of them had been exchanged for this Preaching conference: Thoſe other Divine diſcourſes enrich the brain and the tongue, this ſettles the heart; thoſe other are but the deſcants to this plain-ſong; contemn

it

it not, my Brethren, for the eaſie and noted homelineſs, the moſt excellent and beneficial things are moſt familiar; what can be more obvious than Light, Air, Fire, Water? Let him that can live without theſe deſpiſe their commonneſs; rather, as we make ſo much uſe of the divine bounty in theſe ordinary benefits, ſo let us the more gladly improve theſe ready and facile helps to the ſalvation of many ſouls, the neglect whereof breeds inſtability of judgment, miſpriſion of neceſſary truths faſhionableneſs of profeſſi-

on,

on, frothineſs of diſcourſe, obnoxiouſneſs to all errour and ſeduction. And if any of our people loath this Manna, becauſe they may gather it from under their Feet, let not their palates be humour'd in this wanton nauſeation. They are worthy to faſt, that are weary of the Bread of Angels: And if herein we be curious to ſatisfie their roving appetite, our favour ſhall be no better than injurious: So we have ſeen an undiſcreet School-maſter, whiles he affects the thanks of an over-weening Parent, marr the progreſs of a forward

ward Child, by raiſing him to an higher form, and Authour, e'er he have well learned his firſt rules; whence follows an empty oſtentation, and a late diſappointment. Our fidelity and care of profit muſt teach us to drive at the moſt ſure, and univerſal good which ſhall undoubtedly be beſt attained by theſe ſafe and needfull ground-works.

From theſe tender paſtures let me lead you, (and you, others) to the ſtill Waters: Zeal in the ſoul is as natural heat in the body; there is no life of Religion without it; but

but as the kindlieſt heat, if it be not tempered with a due equality of moiſture, waſts it ſelf and the body; So doth zeal, if it be not moderated with diſcretion, and charitable care of the common good. It is hard to be too vehement in contending for main and evident truths; but litigious and immaterial verities may ſoon be overſtriven for; in the proſecution whereof, I have oft lamented to ſee how heedleſs too many have been of the publick welfare; Whiles, in ſeeking for one ſcruple of

truth

truth, they have not cared to ſpend a whole pound-weight of pretious Peace.

The Church of *England*, in whoſe motherhood we have all juſt cauſe to pride our ſelves, hath, in much wiſedom, and piety, delivered her judgment concerning all neceſſary points of religion in ſo complete a body of Divinity, as all hearts may reſt in; Theſe we read, theſe we write under, as profeſſing not their truth onely, but their ſufficiency alſo. The voice of God our Father, in his Scriptures, and (out of theſe)

theſe) the voice of the Church our mother in her Articles, is that, which muſt both guide and ſettle our reſolutions: Whatſoever is beſides theſe, is but either private, or unneceſſary and uncertain: Oh that whiles we ſweat and bleed for the maintenance of theſe oracular truths, we could be perſuaded to remit of our Heat in the purſuit of opinions: Theſe, theſe are they that diſtract the Church, violate our peace, ſcandalize the weak, advantage our enemies. Fire upon the Hearth warms the body, but if it be

mif-

misplaced, burns the house: My brethren, let us be zealous for our God; Every hearty Christian will pour Oil, and not Water upon this holy flame: But let us take heed lest a blind self-love, stiff prejudice, and factious partiality impose upon us, in stead of the causes of God; Let us be suspicious of all New verities, and careless of all unprofitable; And let us hate to think our selves either wiser than the Church, or better than our Superiours: And if any man think that he sees farther than his fellows,

lows, in theſe Theological proſpects, let his tongue keep the counſel of his eyes; Leſt, whiles he affects the fame of deeper learning, he embroil the Church, and raiſe his glory upon the publick ruins.

And ye worthy Chriſtians whoſe ſouls God hath entruſted with our ſpiritual Guardianſhip, be ye alike minded with your Teachers; The motion of their tongues lyes much in your ears; your modeſt deſires of receiving needfull, and wholſome truths, ſhall avoid their labour after frivolous, and

quar-

quarrelsome curiosities. God hath blessed you with the reputation of a wise, and knowing people; In these divine matters, let a meek sobriety set bounds to your inquiries. Take up your time, and hearts with Christ and Him crucified; with those essential truths which are necessary to salvation; Leave all curious disquisitions to the Schools; and say of those problemes, as the Philosopher did of the *Athenian* shops, How many things are here that we have no need of. Take the neareſt cut ye can, ye shall find it a side way to heaven,

heaven, ye need not lengthen it with undue circuitions. I am deceived if (as the times are) ye ſhall not find work enough to bear up againſt the oppoſitions of profeſſed hoſtility, it is not for us to ſquander our thoughts and hours upon uſeleſs janglings; Wherewith if we ſuffer our ſelves to be ſtill taken up, Satan ſhall deal with us like ſome crafty Cheater, who whiles he holds us at gaze with tricks of jugling, picks our pockets.

Dear brethren, whatever become of theſe worthleſs driblets, be ſure to look well to the free-

hold

hold of your ſalvation. Errour is not more buſie than ſubtile, Superſtition never wanted ſweet inſinuations: make ſure work againſt theſe plauſible dangers, ſuffer not your ſelves to be drawn into the net by the common ſtale of the Church; Know that outward viſibility may too well ſtand with an utter excluſion from ſalvation. Salvation conſiſts not in a formality of profeſſion, but in a ſoundneſs of belief. A true body may be full of mortal diſeaſes: So is the Roman Church of this day; whom we have long pitied, and la-

boured to cure in vain; If ſhe will not be healed by us, let not us be infected by her; Let us be no leſs jealous of her Contagion, than ſhe is of our Remedies. How faſt that pretious Truth, which hath been long taught you by faithfull Paſtours, confirmed by clear evidences of Scriptures, evinced by ſound reaſons, ſealed up by the bloud of our bleſſed Martyrs; So whiles no man takes away the Crown of your conſtancy, ye ſhall be our Crown and rejoycing in the day of the Lord Jeſus; To whoſe all-

all-ſufficient grace I commend you all, and vow my ſelf.

Your common Servant in

him whom we all

rejoyce to ſerve,

JOS. EXON.

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THE

THE
Old Religion.

CHAP. I.

The extent of the differences betwixt the Churches.

THE first bleſſing that I daily beg of my God for his Church, is, our Saviour's Legacy, *Peace:* that ſweet Peace, which in the very name of it comprehends all *happineſs* both of eſtate and diſpoſition. As that mountain whereon Chriſt aſcended, though it abounded with Palms, and Pines, and Myrtles, yet it carried onely the name of Olives, which have been an ancient embleme of

Joh. 14. 27.

Adrichoni. descr. Hiero ſol. fig. 192.

Peace: Other graces are for the beauty of the Church, this for the health and life of it; For howsoever, even Wasps have their Combs, and Hereticks their Assemblies, (as *Tertullian*) so as all are not of the Church that have Peace; yet so essential is it to the Church, in St. *Chrysostom*'s opinion, that the very name of the Church implies a consent, and concord; no marvel then if the Church labouring here below, make it her daily suit to her glorious Bridegroom in Heaven, *da pacem*, give Peace in our time, O Lord: The means of which happiness are soon seen, not so soon attained; even that which *Hierom* hath to his *Russinus*, *Una fides*; Let our belief be but one, and our hearts will be one.

Faciunt favos & vespæ, faciunt Ecclesias & Marcionitæ. Tert. adv. Marcion. l. 4. c. 5.

Ecclesiæ nomen consensus, concordiæque est. Chrys. com. in Ep. ad Gal.

Sit inter nos una fides & illico pax sequetur. Hier. adv. Ruff.

But since, as *Erasmus* hath too truly observed, there is nothing so happy in these humane things, wherein there is not some intermixtures of distemper; and *S. Paul* hath

Eras. Ep. l. 20. Paulo Decimario.

1 Cor. 11.

hath told us, there must be heresies, and the Spouse, in *Salomon's* Song, compares her blessed Husband to a young Hart upon the mountain of *Bether*; that is, Division: Yea, rather, as under *Gensericus*, and his Vandals, the Christian Temples flamed higher than the Towns; so for the space of these last hundred years, there hath been more combustion in the Church than in the civil state. My next wish is, that if differences in Religion cannot be avoided, yet that they might be rightly judged of, and be but taken as they are. Neither can I but mourn and bleed, to see how miserably the World is abused on all hands with prejudice in this kind: whiles the adverse part brands us with unjust censures, and with loud clamours cries us down for Hereticks: On the other side, some of ours, do so [illegible] the errours of the Roman [illegible]h, as if they were not

Cantic. 2. *ult.*

Victor. Pers. Afric. l. 5.

worth our contention; as if our Martyrs had been rash, and our quarrels trifling: Others again, do so aggravate them, as if we could never be at enough defiance with their opinions, nor at enough distance from their communion. All these three are dangerous extremities; the two former whereof shall (if my hopes fail me not) in this whole discourse be sufficiently convinced; wherein as we shall fully clear our selves from that hatefull slander of heresie or schism; So we shall leave upon the Church of *Rome*, an unavoidable imputation of many no less foul and enormous, than novel errours; to the stopping of the mouths of those Adiaphorists, whereof *Melanchthon* seems to have long ago propheſied, *Metuendum est*, &c. It is to be feared (saith he) that in the last age of the World this errour will reign amongst men, that either Religions are nothing,

Spalat. de hist. Eccl. tom. ult. l. 7.

Melanct. Postill. de Bapt. Christ.

thing, or differ onely in words.

The third comes now in our way; that which *Laertius* ſpeaks of *Menedemus*, that in diſputing his very eyes would ſparkle, is true of many of ours, whoſe zeal tranſports them to ſuch a deteſtation of the Roman Church, as if it were all errour, no Church; affecting nothing more than an utter oppoſition to their doctrine and ceremony, becauſe theirs; Like as *Maldonate* profeſſeth to miſlike and avoid many fair interpretations, not as falſe, but as *Calvin's*: Theſe men have not learned this in St. *Auſtin's* School, who tells us that it was the rule of the Fathers as well before *Cyprian* and *Agrippinus* as ſince, whatſoever they found in any ſchiſm or hereſie, warrantable and holy, that they allowed for its own worth, and did not refuſe it for the abettors; Neither

Diog. Laert.

Hooker. Eccl. Pol. l. 4. §. 3.

Comment. in Evang. ſæpe.

Patres noſtri & ſaluberrimam conſuetudinem tenuerunt ut quicquid divinum ac legitimum, &c. Aug.

Neque propter paleam relinquimus aream Domini, neque propter pisces malos rumpimus retia Domini. Aug. Ep. 48.

Sic Anabaptistæ accusant Pædobaptismum Papismi. Clifton contra Smith.

Sic Neariani Trinitatem arguunt & articulum Papæ. Prolæus Fascic. c. 1.

for the chaff do we leave the floor of God, neither for the bad fishes do we break his nets. Rather, as the Priests of *Mercury* had wont to say, when they ate their Figs and Honey, γλυκύ, &c. All truth is sweet; it is indeed God's, not ours, wheresoever it is found, as the King's Coin is current, though it be found in any impure Chanel.

Nos fatemur sub Papatu plurimum esse boni Christiani; imo omne bonum Christianum; dico insuper & imo vero verum nucleum Christianitatis. Luther in Ep. ad 2. pleb. de Anabapt. cit. à Cromero de falsa relig. Lutheran.

For this particular; they have not well heeded that charitable profession of zealous *Luther (Nos fatemur, &c.)* We profess (saith he) that under the Papacy there is much Christian good, yea all; &c. I say moreover, that under the Papacy is true Christianity, yea the very kernel of Christianity, &c. No man I trust will fear

fear that fervent ſpirits too much exceſs of indulgence; under the Papacy may be as much good, as it ſelf is evil; neither do we cenſure that Church for what it hath not, but for what it hath. Fundamental truth is like Maronæan wine, which if it be mixed with twenty times ſo much water holds its ſtrength: The Sepulchre of Chriſt was overwhelmed by the Pagans with earth and rubbiſh; and more than ſo, over it they built a Temple to their impure *Venus*; yet ſtill, in ſpite of malice, there was the Sepulchre of Chriſt; and it is a ruled caſe of *Papinian*, that a ſacred place loſeth not the holineſs with the demoliſhed walls; no more doth the Roman loſe the claim of a true viſible Church, by her manifold and deplorable corruptions; her unſoundneſs is not leſs apparent than her being; if ſhe were once the Spouſe of Chriſt, and her adulteries are

Aliud eſt credere quod Papa credit, aliud credere quod eſt Papæ. Prolæus ibid. ubi ſupr.

Euſeb. de vita Conſt. l. 3. c. 25.

Juſtin Tit. 6. § 4. Annot. in leg. 12. Tit.

known, yet the divorce is not ſued out.

CHAP. II.

The Original of the differences.

IT is too true that thoſe two main Elements of evil (as *Timon* called them) Ambition and Covetouſneſs, which *Bernard* profeſſes were the great Maſters of that Clergy in his times, having palpably corrupted the Chriſtian world both in doctrine and manners, gave juſt cauſe of ſcandal and complaint to godly minds; which (though long ſmothered) at laſt brake forth into publick conteſtation, augmented by the fury of thoſe guilty defendants which loved their reputation more than peace: But yet ſo as the complainants ever profeſſed a joint-allowance of thoſe fundamental truths which deſcried themſelves, by their bright

Magiſtris utentes Ambitione & Avaritia. Bern. ad Henr. Senonenſem.

Quæ fuerant vitia, mores ſunt. Gerſ. de negligentia prælatorum. Ex Senec. Grav. Germ.

bright luſtre, in the worſt of that confuſion; as not willing that God ſhould leeſe any thing by the wrongs of men, or that men ſhould leeſe any thing by the envy of that evil ſpirit, which had taken the advantage of the publick ſleep for his tares: Shortly then, according to the prayers and predictions of many holy Chriſtians, God would have his Church reformed; how ſhall it be done? Licentious courſes (as *Seneca* wiſely) have ſometimes been amended by correction and fear, never of themſelves; As therefore their own Preſident was ſtirred up in the Council of *Trent*, to crie out of their corruption of Diſcipline; So was the ſpirit of *Luther* ſomewhat before that, ſtirred up to tax their corruption of Doctrine; but as all beginnings are timorous, how calm-

Matth. 13. 25.

Per diſciplinam & metum, nunquam ſponte. Sen.

Corrigenda & efformanda eſt Eccleſiaſtica diſciplina quæ jamdiu depravata atque corrupt. &c. Orat. Præſid. conc. ſunt. Trid. ſeſ. 11.

Primordia cuncta pavida ſunt. Caſſiod.

Luther offered 95. Concluſ. to be diſputed at *Wittenb.*

Jo. Tecelius offers the contrary propoſ. at *Francfort. Vid. hiſt. conc. Trid. lib. 1.*

Lutherus, &c. Ita venio, beatissime Pater, &c. Et adhuc prostratus rogo, &c. Ep. ad Leon. 10. *Ibid. Lut. Jo. Eckius & Silvester Prier.* write against *Luth. vid. histor. Conc. Trid.*

Sæpe saluti fuere pestifera. Sen.

James Hogostrat a Dominican Inquisitor stirs up Pope *Leo* to capital punishments of *Luther* and his followers. *Ibid. hist. Conc.*

ly did he enter, and with what submiss supplications did he sue for redress? I come to you (saith he) most holy Father, and humbly prostrate before you, beseech you, that if it be possible, you would be pleased to set your helping hand to the work, Intreaties prevail nothing; the whiles, the importune insolence of *Eckius*, and the undiscreet carriage of *Cajetan* (as *Luther* there professes) forced him to a publick opposition. At last (as sometimes even poisons turn medicinal) the furious prosecution of abused Authority increased the zeal of truth; like as the repercussion of the flame intends it more; and as zeal grew in the Plaintiff, so did rage in the Defendant; so as now that was verified of *Tertullian* (*A primordio,*

dio, &c.) From the beginning righteouſneſs ſuffers violence, and no ſooner did God begin to be worſhipped, but Religion was attended with envy. The maſters of the *Pythoniſs* are angry to part with a gainfull (though evil) gueſt: *Am I become your enemy becauſe I told you the truth?* ſaith Saint *Paul*, yet that truth is not more unwelcome than ſucceſsfull; For as the breath of a man that hath chewed Saffron diſcolours a painted face, ſo this blunt ſincerity ſhamed the glorious falſhood of ſuperſtition.

A primordio juſtitia vim patitur ſtatim ut coli Deus cœpit invidiam religio ſortita eſt. Tert. Scorpiac. adv. Gnoſtic. c. 8.

Bapt. Porta.

The proud offenders, impatient of reproof, trie what fire and faggot can doe for them; and now according to the old word, ſuppreſſed ſpirits gather more authority; as the Egyptian violence rather addeth to God's *Iſrael:* Inſomuch as *Eraſmus* could tell the Rector of *Lovan*, that by burning

Leonis Bulla. Anno 1518.

Punitis ingeniis gliſcit authoritas.

Eraſ. Godeſch. Roſemund.

burning *Luther*'s Books they might rid him from the Libraries of men, not from their hearts.

The ventilation of these points diffused them to the knowledge of the world; and now upon serious scanning, it came to this, as that Honour of *Rotterdam* professeth (*Non defuisse, &c.*) that there wanted not great Divines which durst confidently affirm that there was nothing in *Luther* which might not be defended by good and allowed Authours.

Non defuisse magnos Theologos qui non verebantur affirmare nihil esse in Luthero quin per probatos Authores defendi possit. Eras. lib. Ep. 15. Godeschalco Rosemund, &c. Theod. Bez. contra Andr. &c. vid. Sister. Conc. Trid. l. 1.

Nothing doth so whet the edge of wit as contradiction; now he who at first, like the blind man in the Gospel (it is *Beza*'s comparison) saw men like trees, upon more clear light, sees and wonders at those gross superstitions and tyrannies wherewith the Church of God had been long abused:

abuſed: And now, as the firſt Hue and Crie raiſeth a whole Countrey, the world was awakned with the noiſe, and ſtarting up, ſaw, and ſtood amazed to ſee its own ſlavery and beſottedneſs: Mean while, that God, who cannot be wanting to himſelf, raiſeth up abettors to his truth: The contention grows, Books flie abroad on both parts. Streight Bulls bellow from *Rome* nothing but death and damnation to the oppoſites; Excommunications are thundred out from their Capitoline powers, againſt all the partakers of this (ſo called) Hereſie; the flaſhes of publick Anathemaes ſtrike them down to Hell.

Hulr. Zuinglium in Eccl. Zurich. opponit ſe Tratii Sampſoni Mediolan. Franciſ. Hugo Conſtantienſ. Epiſcopus opponit ſe Zuinglio. ibid. Bulla ſecunda Leonis Papæ. An. 1520.

The condemned reprovers ſtand upon their own integrity, call heaven and earth to record, how juſtly they have complained, how unjuſtly they are cenſured;

ſured; in large Volumes defending their innocence, and challenging an undeniable part in the true viſible Church of God, from which they are pretended to be ejected; appeal, (next to the Tribunal of Heaven) to the ſentence of a free general Council for their right.

Anno 1518. *Vid. Hiſtor. Conc. Trid. l.* 1.

Proffer is made at laſt of a Synod at *Trent*, but neither free nor general, nor ſuch as would afford (after all ſemblances) either ſafety of acceſs, or poſſibility of indifferency; that partial meeting (as it was * prompted to ſpeak) condemns us unheard; right ſo as *Ruffinus* reports it in that caſe of *Athanaſius*, (*Judicandi poteſtas, &c.*) The power of judging was in the accuſers, contrary to the rule of their own Law,

Tres ſalui-conductus conceſſi Proteſtantibus, ſed quam fruſtra. Vid. Junii animadv. in Bellarm.

* *Vid. Epiſt. Epi. Quinque Eccleſ. in hiſt. Conc. Trid.*

Judicandi poteſtas apud accuſatores erat. Ruffin. hiſt. l. 1. *c.* 17.

2. *q. Multo, &c.*

Law, (*Non debet, &c.*) The same party may not be the judge, accuſer, witneſs; contrary to that juſt rule of *Theodericus*, reported by *Caſſiodore* (*Sententia, &c.*) The ſentence that is given in the abſence of the parties is of no moment. We are ſtill where we were, oppoſing, ſuffering. In theſe terms we ſtand, what ſhall we ſay then? if men would either not have deſerved, or have patiently endured reproof, this breach had never been. Woe be to the men by whom this offence cometh; For us, that Rule of St. *Bernard* ſhall clearly acquit us before God and his Angels (*Cum carpuntur vitia, &c.*) When faults are taxed, and ſcandal grows, he is the cauſe of the ſcandal who did that which was worthy to be reproved not he that reproved the ill doer.

3. q. 7. *Nullus debet.*

Sententia non præſentibus partibus dicta nullius momenti eſt. Caſſiod. de Amicit. c. 5. Nullus ante rectam cognitionem cauſæ debet privari ſuo jure. Rodrig. Caſ. conſ. c. 241.

Cum carpuntur vitia & inde ſcandalum oritur ipſe ſibi ſcandali cauſa eſt qui fecit quod argui debet, non ille qui arguit. Bern. ad Hug. de Sanct. Vict. Ep. 78.

CHAP.

CHAP. III.

The Reformed unjuſtly charged with novelty, hereſie, ſchiſm.

Nos vetera inſtauramus, nova non prodimus. Eraſ. Godeſch. &c.

BE it therefore known to all the World, that our Church is onely Reformed or repaired, not made new; there is not one ſtone of a new foundation laid by us, yea the old walls ſtand ſtill; onely the overcaſting of thoſe ancient ſtones with the untempered mortar of new inventions, diſpleaſeth us. Plainly, ſet aſide the corruptions, and the Church is the ſame; And what are theſe corruptions, but unſound adjections to the ancient ſtructure of Religion? theſe we cannot but oppoſe, and are therefore unjuſtly and imperiouſly ejected: Hence it is that ours is by the oppoſite ſtiled an Ablative, or negative Religion; for ſo much as we join with all true Chriſtians

Vide Fregevillii Polit. Reform. An. 1588.

Hæreſes non tam docent credere nova, quam vetera non credere: magis enim hæreſis in non credendo. Joan. Lenſæus Bellidauus de Chr. libert. l. 12. c. 7.

Christians in all affirmative positions of ancient faith, onely standing upon the denial of some late and undue additaments to the Christian belief; or if those additions be reckoned for ruines; It is a sure rule which *Durandus* gives concerning material Churches, appliable to the spiritual; that if the Wall be decayed, not at once but successively, it is judged still the same Church, and (upon reparation) not to be reconsecrated, but onely reconciled. Well therefore may those mouths stop themselves, which loudly call for the names of the Professours of our faith, in all successions of times, till *Luther* lookt forth into the World. Had we gone about to broach any new positive truths, unseen, unheard of former times, well and justly might they challenge us for a deduction of this line of doctrine, from a pedigree of Predecessours; now that we onely disclaim

Durand. Ration. lib. 1.

Fisher contra D. White & D. Featly.

disclaim their superfluous and novel opinions and practices, which have been by degrees thrust upon the Church of God, retaining inviolably all former Articles of Christian faith, how idle is this plea, how worthy of hissing out? Who sees not now that all we need to doe, is but to shew that all those points which we crie down in the Roman Church, are such as carry in them a manifest brand of newness and absurdity? This proof will clearly justifie our refusal; Let them see how they shall once before the awfull Tribunal of our last Judge, justifie their uncharitableness, who cease not upon this our refusal to eject and condemn us.

Accusatio non debet admitti quæ non procedit ex charitate. 4. qu. 5.

The Church of *Rome* is sick; Ingenuous *Cassander* confesseth so; *(Nec inficior, &c.)* I deny not (saith he) that the Roman Church is

Nec inficior Rom. Ecclesiam à prisco suo decore & splendore non parum diversam, multisque morbis, & vitiis deformatam. Cass. de Offic. boni viri, &c.

is not a little changed from her ancient beauty and brightneſs, and that ſhe is deformed with many diſeaſes and vitious diſtempers: *Bernard* tells us how it muſt be dieted; profitable though unpleaſing medicines muſt be poured into the mouth of it; *Luther* and his aſſociates did this office, as *Eraſmus* acknowledgeth, (*Lutherus porrexit, &c.*) *Luther*, ſaith he, gave the World a potion violent and bitter; whatever it were, I wiſh it may breed ſome good health in the body of Chriſtian people, ſo miſerably foul with all kinds of evils. Never did *Luther* mean to take away the life of that Church, but the ſickneſs; wherein (as *Socrates* anſwered to his Judges) ſurely he deſerved recompenſe inſtead of rage; For as St. *Ambroſe* worthily, (*Dulcior eſt, &c.*) Sweeter is a religious chaſtiſement

Utilia vero & nolenti ingerenda Bern. de vit. ſolit.

Lutherus porrexit orbi pharmacum violentum & amarum, id quale, quale ſit, optarim ut aliquid bonæ ſanitatis, &c. Eraſ. Georg. Sax. Duci. l. 21.

Novis morbis novis obviandum medicamentis. Bern. Ep. 161.

Dulcior eſt religioſa caſtigatio, quàm blanda remiſſio. Ambr. in obit. Theod. ſer. 6.

ſtiſement, than a ſmoothing remiſſion.

This that was meant to the Churches health, proves the Phyſician's diſeaſe; ſo did the bitterneſs of our wholeſome draughts offend, that we are beaten out of doors; neither did we run from that Church, but are driven away, as our late Sovereign profeſſeth by *Cauſabon*'s hand; We know that of *Cyrill* is a true word, Thoſe which ſever themſelves from the Church and communion are the enemies of God, and friends of Devils; and that which *Dionyſius* ſaid to *Novatus*; Any thing muſt rather be born, than that we ſhould rend the Church of God: Far was it from our thoughts to tear the ſeamleſs Coat, or with this pretious Oil of Truth to break the Churches head.

Non fugimus ſed fugamur. Cauſab. ad Peron.

Qui ab Eccleſia & communione, &c. Cyril. orat. de exitu Animæ.

Oportebat quidem nihil non ferre ne Eccleſiam Dei ſcinderes. Dionyſ. ad Novat. Euſ. l. 8. c. 44. &c.

We found juſt faults, elſe let us be guilty of this diſturbance. If now, choler unjuſtly exaſperated

Qui ſtatum conturbat Eccleſiæ ab ejus liminibus arceatur. 2. Ep. Alex. Pap.

ted with an wholesome reprehension, hath broken forth into a furious persecution of the gainsayers, the sin is not ours; If we have defended our innocence with blows, the sin is not ours. Let us never prosper in our good cause, if all the water of *Tyber* can wash off the bloud of many thousand Christian souls that have been shed in this quarrel, from the hands of the Romish Prelacy. Surely, as it was observed of old, that none of the Tribe of *Levi* were the professed followers of our Saviour, so it is too easie to observe that of late times this Tribe hath exercised the bittereſt enmity upon the followers of Christ. Suppose we had offended in the undiscreet managing of a just reproof; it is a true rule of *Erasmus*, that generous spirits would be reclaimed by teaching, not by compulsion;

Ingenia generosa doceri cupiunt, cogi non ferunt; cogere tyrannorum est, cogi tantum asinorum. Eras. Rosumdavo. ubi supra.

Cavendum est ne cum rem dubiam emendare volumus majora vulnera faciamus. Alip. Aug. Ep. 239.

pulsion; and as *Alipius* wisely to his *Augustine*, Heed must be taken, lest whiles we labour to redress a doubtfull complaint, we make greater wounds than we find. Oh how happy had it been for God's Church, if this care had found any place in the hearts of her Governours; who regarding more the entire preservation of their own Honour, than Truth and Peace, were all in the harsh language of war, (πατε, βαλλε) smite, kill, burn, persecute: Had they been but half so charitable to their modern reprovers, as they profess they are to the fore-going, how had the Church flourished in an uninterrupted unity? In the old Catholick Writers (say they) we bear with many errours, we extenuate and excuse them, we find shifts to put them off, and devise some commodious fe-

Index Expurgat. Belg. jussu Phil. 2. Antwerp. Offic. Plaut. In Catholicis veteribus alios plurimos, &c.

for them; Guiltineſs, which is the ground of this favour, works the quite contrary courſes againſt us: Alas, how are our writings racked and wreſted to envious ſenſes, how miſconſtrued, how perverted, and made to ſpeak odiouſly on purpoſe to work diſtaſte, to enlarge quarrel, to draw on the deepeſt cenſures!

Woe is me, this cruel uncharitableneſs is it that hath brought this miſerable calamity upon diſtracted Chriſtendom; ſurely, as the aſhes of the burning Mountain *Veſuvius* being diſperſed far and wide, bred a grievous Peſtilence in the Regions round about, ſo the aſhes that flie from theſe unkindly flames of diſcord have bred a wofull infection and death of ſouls through the whole Chriſtian World. *Magdeb. Cent. 2.*

CHAP.

CHAP. IV.

The Church of Rome guilty of this Schism.

Quæ jamdiu depravata atque corrupta, harum ipsarum hæresium magna ex parte causa originóque extitit. Orat. Præs. Conc. Tr. Sess. 11. Petrus Oxon. sum. concil. sub Six. 4.

IT is confessed by the President of the Tridentine Council, that the depravation of Discipline and manners of the Roman Church, was the chief cause and original of these dissentions. Let us cast our eyes upon the Doctrine, and we shall no less find the guilt of this fearfull Schism to fall heavily upon the same heads.

For first, (to lay a sure ground) Nothing can be more plain than that the Roman is a particular Church, as the Fathers of *Basil* well distinguish it, not the universal; though we take in the Churches of her subordination or correspondence: This

Si authoritas quæratur, orbis major est urbe ubicunque fuerit Episcopus sive Romæ, sive Eugubii. Hieron. Evagrio. Waldens. doctr. fid. Tom. 1. l. 2. Pighius. Hierar. Eccl. l. 6. 3. Turrecremat. & alii, vid. Mort. appell. lib. 4. c. 2. § 6.

This truth we might make good by authority if our very ſenſes did not ſave us the labour.

Secondly, No particular Church (to ſay nothing of the univerſal ſince the Apoſtolick times) can have power to make a fundamental point of Faith; it may explain or declare, it cannot create Articles.

Anſwer of the Biſhop of St. *David's* Chapl. to *Fiſher.*

Nec Papa, nec Epiſcopus proprie poteſt propoſitionem aliquam hæreticare.

Thirdly, Onely an errour againſt a point of Faith is Hereſie.

Fourthly, Thoſe points wherein we differ from the Romaniſts are they which onely the Church of *Rome* hath made fundamental, and of Faith.

Fifthly, The reformed therefore, being by that Church illegally condemned for thoſe points are not Hereticks.

Gerſ. An liceat in cauſis fidei, &c.

He is properly an Heretick, (ſaith *Hoſius*) who being convicted in his own judgment, doth of

Nil. Theſſal. Orat. de diſſenſ. Is proprie hæreticus dicitur qui ſuo ipſius judicio condemnatus ſua ſponte ſeipſum ejicit ab Eccleſia. Hoſius de legitimis Judicibus rerum Eccleſiaſticarum, l. 2.

his own accord cast himself out of the Church; for us, we are neither convicted in our own judgment, nor in the lawfull judgment of others; We have not willingly cast our selves out of the Church, but however we are said to be violently ejected by the undue sentence of malice, hold our selves close to the bosome of the true Spouse of Christ, never to be removed; as far therefore from Heresie as Charity is from our Censurers. Onely, we stand convicted by the doom of good Pope* *Boniface*, or † *Sylvester Prierius*, (*Quicunque non*, &c.) Whosoever doth not rely himself upon the Doctrine of the Roman Church, and of the Bishop of *Rome*, as the infallible rule of faith, from which ever the Scripture it self receives her force, he is an Heretick. Whence follows that the Church of *Rome* condemning and ejecting those for Hereticks which are not, is the authour of this woefull breach

* *Subesse Romano, &c. Extr. de major. & obed. unam, &c.*

† *Sylv. Prier. Epit. resp. ad Luth. l. 2. c. 7.*

breach in the Church of God.

I shall therefore, I hope, abundantly satisfie all wise and indifferent Readers, if I shall shew that those points which we refuse and oppose, are no other than such as by the confessions of ingenuous authours of the Roman part, have been (besides their inward falsity) manifest upstarts; lately obtruded upon the Church, such as our ancient progenitours in many hundreds of successions, either knew not, or received not into their belief, and yet both lived and died worthy Christians. Surely it was but a just speech of St. *Bernard*, and that which might become the mouth of any Pope or Council; (*Ego si peregrinum, &c.*) If I shall offer to bring in any strange opinion, it is my sin. It was the wise ordinance of the *Thurians*, as *Diodorus*

Nilus imputat divisiones orbis Christiani præsumptioni Romanæ Ecclesiæ, quæ susceperit in se absque Græcis definire de rebus fidei, & contra sentientes anathemate ferire. Orat. de dissens. Eccl.

Ego si peregrinum dogma induxero ipse peccavi. Bern. in Cant. ser. 30. Cit. Demosth. Annot. in leg. 12. Tab.

dorus Siculus reports, that he who would bring in any new Law amongſt them to the prejudice of the old, ſhould come with an halter about his neck into the aſſembly, and there either make good his project or die. For, however in humane Conſtitutions (μεταγενεστέραι, &c.) the later orders are ſtronger than the former; yet, in Divinity, *Primum verum*; The firſt is true, as *Tertullian*'s rule is, The old way is the good way, according to the Prophet: Here we hold us; and becauſe we dare not make more Articles than our Creeds, nor more ſins than our Ten Commandments, we are indignly caſt out.

Μεταγενεστέραι διαταξεις ισχυρότεραι τῶν πρὸ αὐτῶν. *Modeſt. Annot. ibid.*

Let us therefore addreſs our ſelves roundly to our promiſed task; and make good the novelty and unreaſonableneſs of thoſe points we have rejected; Out of too many Controverſies diſputed betwixt us, we ſelect onely ſome principal;

principal; and out of infinite varieties of evidence, ſome few irrefragable teſtimonies.

CHAP. V.

The newneſs of the Article of Juſtification by inherent righteouſneſs.

TO begin with Juſtification. The Tridentine Fathers, in their ſeven Months debating of this point, have ſo cunningly ſet their words, that the errour which they would eſtabliſh, might ſeem to be either hid or ſhifted; yet, at the laſt, they ſo far declare themſelves as to determine, that the onely formal cauſe of our Juſtification is God's Juſtice, not by which he himſelf is juſt, but by which he makes us juſt; wherewith being endowed by him we are renewed in the ſpirit of our minds, and

Card. de Monte præſ. Conc. Orat. ſua. ſeſſ. 11. profeſſes what they meant to have diſpatcht in 15 days, coſt ſeven months work.

Unica formalis cauſa eſt juſtitia Dei non qua ipſa juſtus eſt, ſed qua nos juſtos facit, &c. Conc. Trid. ſeſſ 6.

not onely reputed, but are made truly just, receiving every man his own measure of justice, which the Holy Ghost divides to him according to each man's predisposition of himself and co-operation; and withall, they denounce a flat *Anathema* to all those who shall dare to say that we are formally justified by Christ's righteousness; or by the sole imputation of that righteousness, or by the sole remission of our sins, and not by our inherent Grace diffused in our hearts by the Holy Ghost: Which terms they have so craftily laid together, as if they would cast an aspersion upon their adversaries of separating the necessity of sanctification from the pretended justification by Faith; wherein all our words and writings will abundantly clear us before God

Secundum propriam cujusq; dispositionem & co-operationem. Ibid.

Si quis dixerit, &c. per eam ipsam formaliter justos esse. Vel sola imputatione justitiæ Christi, vel sola remissione peccatorum, &c. anathema sit. Can. 10. 11.

God and men. That there is an inherent juſtice in us is no leſs certain than that it is wrought in us by the Holy Ghoſt. For God doth not juſtifie the wicked man as ſuch, but of wicked makes him good; not by mere acceptation, but by a real change; whiles he juſtifies him whom he ſanctifies: Theſe two acts of Mercy are inſeparable; but this juſtice being wrought in us by the holy Spirit, according to the modell of our weak receit, and not according to the full power of the infinite agent, is not ſo perfect as that it can bear us out before the Tribunal of God.

Nunquam remittetur culpa quin ſimul infundatur juſtitia. Bell. l. 2. de Juſt. c. 13.

Perfecta ſunt opera Dei ex Deut. 32. Bellarm. l. 2. de Juſtific. c. 14.

Juſtitiam in nobis recipientes unuſquiſque ſuam ſecundum menſuram quam Spiritus Sanctus partitur ſingulis prout vult, & ſecundum propriam cuiuſque diſpoſitionem. Conc. Trid. ubi ſupra.

It muſt be onely under the garment of our elder Brother, that we dare come in for a bleſſing; his righteouſneſs made ours by faith is that whereby we are

juſtified in the ſight of God: This Doctrine is that which is blaſted with a Tridentine curſe.

Hear now the hiſtory of this Doctrine of Juſtification, related by their *Andrew Vega* (*de Juſt. l.7.c.24. Magna fuit, &c.*) Some ages ſince (ſaith he) there was a great concertation amongſt Divines, what ſhould be the formal cauſe of our Juſtification: ſome thought it to be no created juſtice infuſed into man, but onely the favour and mercifull acceptation of God. In which opinion the Maſter of Sentences is thought by ſome to have been: Others whoſe opinion is more common and probable, held it to be ſome created quality informing the Souls of the juſt; this opinion was allowed in the Council of *Vienna*; and the School-doctours after the Maſter of Sentences delivered this not as probable onely, but as certain: Afterwards when ſome defended the

the oppoſite part to be more probable, it ſeemed good to the holy Synod of *Trent* thus to determine it. So as till the late Council of *Trent* (by the confeſſion of *Vega* himſelf) this opinion was maintained as probable onely, not as of Faith; yea, I add by his leave, the contrary was till then moſt current.

It is not the Logick of this point we ſtrive for, it is not the Grammar, it is the Divinity: What is that whereby we ſtand acquitted before the righteous Judge, whether our inherent juſtice, or Chriſt's imputed juſtice apprehended by Faith; the Divines of *Trent* are for the former, all Antiquity with us for the latter. A juſt Volume would ſcarce contain the pregnant Teſtimonies of the Fathers to this purpoſe.

Forenſe vocab. Juſtif. verbum juſtificandi in alia ſignificatione uſurpant patres. Chemnit. exam. de juſtif.

Cauſa formalis propter quam homo dicitur juſtus coram Deo, Bell. l. 2. de juſtif. c. 1.

Yet in the next Chapter he corrects this *propter* in *Chemnitius*, and expreſſes it by *per*, *l. 2. c. 2.*

Chryſoſt. in Gen. hom. 2. O miſerecordiæ magnitudinem, &c. repentéq; juſtus apparet.

Saint *Chryſoſtome* tells us it is the wonder of God's mercy, that he who hath ſinned, confeſſeth, is pardoned, ſecured, and ſuddenly appears juſt; juſt, but how? The Croſs took away the Curſe (ſaith he) moſt ſweetly, Faith brought in Righteouſneſs, and Righteouſneſs drew on the Grace of the Spirit.

Chryſ. in Galat. c. 3. Crux ſuſtulit execrationem, fides invexit juſtitiam, juſtitia vero gratiam ſpiritûs allexit.

St. *Ambroſe* tells us that our carnal infirmity blemiſheth our works, but that the uprightneſs of our faith covers our errours, and obtains our pardon; and profeſſeth that he will glory, not for that he is righteous, but for that he is redeemed; not for that he is void of ſins, but for that his ſins are forgiven him.

Ambroſ. de Jacob. & vita beata. Non operibus juſtificamur ſed fide, quoniam carnalis infirmitas, &c.

Ibid. c. 6. Non gloriabor quia mens, &c.

Similiter de Cain & Abel. l. 1. c. 9. de fuga, ſec. c. 3. & 7.

Saint

Saint *Jerome* tells us then we are juſt when we confeſs our ſelves ſinners, and that our righteouſneſs ſtands not in any merit of ours, but in the mere mercy of God; and that the acknowledgment of our imperfection, is the imperfect perfection of the juſt.

Hieron. adv. Pelag. l. 1. Tunc juſti ſumus imperfectos nos, &c.

Saint *Gregory* tells us, that our juſt Advocate ſhall defend us righteous in his judgment, becauſe we know and accuſe our ſelves unrighteous, and that our confidence muſt not be in our acts, but in our Advocate.

Gregor. in Ezech. hom. 7. ad finem juſtus igitur advocatus noſter, &c.

But the ſweet and paſſionate ſpeeches of St. *Auſtin*, and St. *Bernard* would fill a Book alone; neither can any reformed Divine either more diſparage our inherent righteouſneſs, or more magnifie and challenge the imputed; it ſhall ſuffice us to give a taſte of both:

We

Ergo, fratres, omnes de plenitudine ejus accepimus, de plenitudine miserecordiæ, &c. Quid? Remissionem peccatorum ut justificaremur ex fide. Aug. Tract. 3. in Joannem.

We have all therefore, Brethren, received of his fulneſs, of the fulneſs of his mercy, of the abundance of his goodneſs have we received; What? Remiſſion of ſins that we might be juſtified by faith; and what more? Grace for Grace; that is, for this Grace wherein we live by Faith, we ſhall receive another, ſaith that divineſt of the Fathers: And ſoon after, All that are from ſinfull *Adam*, are ſinners; all that are juſtified by Chriſt, are juſt; not in themſelves, but in him; for in themſelves, if ye ask after them, they are *Adam*, in him they are Chriſt's.

Omnes qui ex Adam cum peccato, peccatores; omnes qui per Chriſtum juſtificati, juſti; non in ſe, ſed in illo; nam in ſe, ſi interroges, Adam ſunt, &c. Ibid. Auguſt.

And elſewhere, Rejoice in the Lord, and be glad, O ye righteous: O wicked, O proud men that

Lætamini, &c. O qui lætamini in vobis, O impii, O superbi qui lætamini in vobis; nam credentes in eum qui juſtificat impium, &c. Aug. 2. Enarrat. in Pſal. 31.

that rejoice in your ſelves; now believing in him who juſtifieth the wicked, your faith is imputed to you for righteouſneſs.

Rejoice in the Lord; Why? Becauſe now ye are juſt; and whence are ye juſt? Not by your own Merits, but by his Grace; Whence are ye juſt? becauſe ye are juſtified.

Who ſhall lay any thing to the charge of God's Elect? It ſufficeth me for all righteouſneſs, that I have that God propitious to me, againſt whom onely I have ſinned; All that he hath decreed not to impute unto me, is as if it had not been; Not to ſin is God's juſtice, man's juſtice is God's indulgence, ſaith devout *Bernard.*

Quis accuſavit, &c. Sufficit mihi ad omnem juſtitiam ſolum habere propitium cui ſoli peccavi. Omne quod, &c.

Non peccare Dei juſtitia eſt: hominis juſtitia indulgentia Dei. Bern. in Cant. ſer. 23.

How pregnant is that famous profeſſion of his! And if the mercies of the Lord be from everlaſting and to everlaſting, I will alſo ſing the mercies of the Lord

Et ſi miſericordia Domini, &c.

Lord everlaſtingly; What, ſhall I ſing of my own righteouſneſs? No, Lord, I will remember thy righteouſneſs alone, for that is mine too; Thou art made unto me, of God, righteouſneſs; ſhould I fear that it will not ſerve us both? It is no ſhort Cloak, that it ſhould not cover twain: Thy righteouſneſs is a righteouſneſs for ever, and what is longer than eternity? Behold thy large and everlaſting mercy will largely cover both thee and me at once; in me it covereth a multitude of ſins, in thee, Lord, what can it cover but the treaſures of pity, the riches of bounty? Thus he.

Nunquid juſtitias meas. Domine memorabor juſtitiæ tuæ ſolius, &c.

Non eſt pallium breve, &c.

Et te pariter & me operiet largiter larga & æterna juſtitia, &c. Bern. ſup. Cant. ſerm. 61.

What ſhould I need to draw down this Truth through the times of *Anſelme*, *Lombard*, *Bonaventure*, *Gerſon*?

The Manual of Chriſtian Religion ſet forth in the Provincial Council of *Coleyne*, ſhall ſerve for all; *Bellarmine* himſelf grants them herein ours; and

Bellarm. de Juſtif. l. 2. c. 1. & l. 3. c. 3.

and they are worth our entertaining; That Book is commended by *Caſſander*, as marvellouſly approved by all the learned Divines of *Italy* and *France*, as that which notably ſets forth the ſumm of the judgment of the Ancients concerning this and other points of Chriſtian Religion; (*Nos dicimus, &c.*) We ſay that a man doth then receive the gift of Juſtification by Faith, when being terrified and humbled by repentance, he is again raiſed up by Faith; believing that his ſins are forgiven him for the Merits of Chriſt; who hath promiſed remiſſion of ſins to thoſe that believe in him; and when he feels in himſelf new deſires; ſo as deteſting evil and reſiſting the infirmity of his fleſh, he is inwardly inkindled to an endeavour of good, although this deſire of his be not yet perfect. Thus they, in the voice of all Antiquity, and the then-preſent

Qui liber ab omnibus eruditoribus Theologis etiam per Italiam & Galliam ſummopere commendatus fuit, &c. Caſſ. Conſ. Art. 4.

Nos dicimus hominem per fidem donum juſtificationis tum demum accipere, &c. Enchir. Colon.

preſent Church. Onely the late Council of *Trent* hath created this opinion of Juſtification a point of Faith.

SECT. II.

The Errour hereof againſt Scripture.

YET if Age were all the quarrel, it were but light; for, though newneſs in divine Truths is a juſt cauſe of ſuſpicion, yet we do not ſo ſhut the hand of our munificent God, that he cannot beſtow upon his Church new illuminations in ſome parcels of formerly-hidden verities: It is the charge both of their *Canus* and *Cajetan*, that no man ſhould deteſt a new ſenſe of Scripture for this, that it differs from the ancient Doctours; for God hath not (ſay they) tied expoſition of Scripture to their ſenſes.

Can. loc. com. l. 7. c. 3. ref. hæc de Cajet.

Yea,

Yea, if we may believe *Salmeron*, the later Divines are ſo much more quick-ſighted; they, like the Dwarf ſitting on the Giants ſhoulder, over-look him that is far taller than themſelves. This poſition of the Roman Church is not more new than faulty: Not ſo much novelty as Truth convinceth Hereſies, as *Tertullian*. We had been ſilent if we had not found this point (beſides the lateneſs) erroneous; erroneous both againſt Scripture and Reaſon. Againſt Scripture, which every where teacheth, as, on the one ſide the imperfection of our inherent righteouſneſs, ſo on the other our perfect juſtification by the imputed righteouſneſs of our Saviour, brought home to us by Faith.

Quò juniores, eò perſpicatiores. Salmer. in Rom. 5. Diſput. 51.

Hæreſes non tam novitas quam veritas revincit. Tert. de Veland. Virgin.

The former *Job* ſaw from his Dung-hill, *How ſhould a man be juſtified before God? If he will contend with him, he cannot anſwer one of a thouſand*; whence it

Job. 9. 2, 3.

Prov. 20. 9. it is that wiſe *Salomon* asks, *Who can ſay, my heart is clean; I am pure from ſin?* And himſelf an-
Eccleſ. 7. 20. ſwers, *There is not a juſt man upon earth, which doeth good and ſinneth not.* A truth which (beſides his experience) he had learned of his Father *David*, who
Pſal. 141. 2. could ſay, *Enter not into judgment with thy ſervant* (though a man after God's own heart) *for in thy ſight ſhall no man li-*
Pſal. 130. 3. *ving be juſtified. And if thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand?*

Eſa. 64. 6. For *we are all as an unclean thing (we,* ſaith the Prophet *Eſay,* including even himſelf) *and all our righteouſneſs are as filthy raggs:* And was it any better with the beſt Saints under the
Rom. 7. 23. Goſpel? *I ſee* (ſaith the choſen Veſſel) *in my members, another law warring againſt the law of my mind, and leading me captive to the law of ſin which is in my members.*

So

So as in many things we ſin all: Jam. 3. 2.
And if we ſay that we have no ſin, 1 Joh. 1. 8.
we do but deceive our ſelves, and there is no truth in us.

The latter is the ſum of Saint *Paul's* Sermon at *Antioch*; *Be* Acts 13. 38.
it known unto you, men and brethren, that through this man is preached to you forgiveneſs of ſins, and by him all that believe are juſtified: They are juſtified, but how? *Freely, by his grace:* What Rom. 3. 24.
Grace? *Inherent in us, and working by us?* No; *By grace are ye* Eph. 2. 8, 9.
ſaved through faith, and that not of your ſelves, it is the gift of God: Not of works, leſt any man ſhould boaſt. Works are ours,
but this is righteouſneſs of God, Rom. 3. 22.
which is by the faith of Jeſus Chriſt, to all them that believe.
And how doth this become ours?
By his gratious imputation: *Not* Rom. 4. 5.
to him that worketh, but believeth in him who juſtifieth the wicked, is his faith imputed for righteouſneſs.

Lo,

Lo, it is not the act, not the habit of faith that justifieth, it is he that justifies the wicked, whom our faith makes ours, and
2 Cor. 5. 21. our sin his; *He was made sin for us, that we might be made the righteousness of God in him.* Lo, so were we made his righteousness, as he was made our sin: Imputation doeth both; it is that which enfeoffs our sins upon Christ, and us in his righteousness, which both covers and redresses the imperfection of ours. That distinction is clear and full,
Philip. 3. 9. *That I may be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* St. *Paul* was a great Saint; he had a righteousness of his own (not as a Pharisee onely, but as an Apostle) but that which he dares not trust to, but forsakes, and cleaves to God's; not that essential righteousness which

which is in God, without all relation to us, nor that habit of juſtice which was remaining in him, but that righteouſneſs which is of God by faith made ours. *Thus being juſtified by faith we have peace with God through our Lord Jeſus Chriſt.* For what can break that peace but our ſins? and thoſe are remitted; For, *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies:* And in that remiſſion is grounded our reconciliation; *For God was in Chriſt reconciling the world to himſelf, not imputing their ſins unto them;* but contrarily, *imputing to them his own righteouſneſs, and their faith for righteouſneſs.* We conclude then, *that a man is juſtified by faith. And bleſſed is he to whom the Lord imputes righteouſneſs without works: Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.*

Rom. 5. 1.
Rom. 8. 33.
2 Cor. 5. 19.
2 Gor. 5. 21.
Rom. 3. 28.
Rom. 4. 6.
Ad hæc vide Gen. 15. 6. Eſa. 45. 25. 50. 8. 53. 11. Rom. 3. 20, 26, 30. 4. 2, 3, 9, 16. 5. 9, 18, 19. 8. 1. 10. 5, 10. 1 Cor. 4. 4. Gal. 2. 16. 3. 6, 11, 22, 24.

Let

Let the vain ſophiſtry of carnal minds deceive it ſelf with idle ſubtilties, and ſeek to elude the plain truth of God with ſhifts of wit; we bleſs God for ſo clear a light, and dare caſt our ſouls upon this ſure evidence of God; attended with the perpetual atteſtation of his ancient Church.

SECT. III.

Againſt Reaſon.

Non majus eſt creare cœlum & terram quàm peccatores juſtificare. Gerſ. Tract. ſup. Magnificat. 10.

LAſtly, Reaſon it ſelf fights againſt them. Nothing can formally make us juſt but that which is perfect in its ſelf; how ſhould it give what it hath not? Now our inherent righteouſneſs at the beſt, is in this life defective. *(Noſtra ſiqua eſt humilis, &c.)* Our poor juſtice (ſaith *Bernard*) if we have any, it is true, but it is not pure: For how ſhould it be pure where we

Bern. de verb. Eſai. ſer. 5.

cannot

cannot but be faulty? Thus he. The challenge is unanſwerable.

To thoſe that ſay they can keep God's Law, let me give St. *Hierom*'s anſwer to his *Cteſiphon*, *Profer quis impleverit*; Shew me the man that hath done it: For, as that Father elſe-where, *In thy ſight ſhall none living be juſtified*; he ſaid not, no man, but none living; not Evangeliſts, not Angels, not Thrones, not Dominions: If thou ſhalt mark the iniquities even of thine Elect, ſaith St. *Bernard*, who ſhall abide it? To ſay now that our actual juſtice, which is imperfect through the admixtion of venial ſins, ceaſeth not to be both true and (in a ſort) perfect juſtice, is to ſay there may be an unjuſt juſtice, or a juſt injuſtice; that even muddy water is clear, or a leprous face beautifull.

Hier. ad Cteſiphontem.

Hier. de filio prodigo.

Bern. in Cant. ſer. 73. Juſtitia actualis imperfecta, &c. Non deſinit tamen eſſe vera juſtitia, & ſuo quodam modo perfecta. Bell. de Juſt. l. 2. c. 14.

Beſides, all experience evinceth our wants: For as it is Saint

St. *Auſtin*'s true obſervation, he that is renewed from day to day, is not all renewed, and ſo much as he is not renewed, ſo much he muſt needs be in his old corruption; and, as he ſpeaks to his *Hierom* of the degrees of Charity, there is in ſome more, in ſome leſs, in ſome none at all, but the fulleſt meaſure which can receive no increaſe is not to be found in any man whiles he lives here; and ſo long as it may be increaſed, ſurely that which is leſs than it ought is faulty, from which faultineſs it muſt needs follow, that there is no juſt man upon earth which doeth good and ſineth not, and thence in God's ſight ſhall none living be juſtified. Thus he. To the very laſt hour our Prayer muſt be, *Forgive us our treſpaſſes*; our very daily indeavour therefore of increaſing our renovation convinceth us ſufficiently of imperfection, and the imperfection of our Rege-

Aug. ad Hier. Ep. 29.

Regeneration convinceth the impoſſibility of Juſtification by ſuch inherent righteouſneſs.

In ſhort therefore, ſince this doctrine of the Roman Church is both new and erroneous, againſt Scripture and Reaſon, we have juſtly refuſed to receive it into our belief, and for ſuch refuſal are unjuſtly ejected.

CHAP. VI.

The newneſs of the Doctrine of Merit.

MErit is next, wherein the Council of *Trent* is no leſs peremptory; *If any man ſhall ſay that the good works of a man juſtified do not truly merit eternal life, let him be Anathema.*

Conc. Trid. ſeſſ. 6. c. 16. can. 32. Si quis, &c. augmentum gratiæ, vitam æternam, & ipſius vitæ æternæ conſecutionem Anathema ſit, &c.

It is eaſie for errour to ſhroud it ſelf under the ambiguity of words: The word *Merit* hath been of large uſe with the Ancients,

cients, who would have abhorred the preſent ſenſe; with them it ſounded no other than obtaining, or impetration; not, as now, earning in the way of condign wages, as if there were an equality of due proportion betwixt our Works and Heaven, without all reſpects of pact, promiſe, favour; according to the bold Comment of *Sotus*, *Tollet*, *Pererius*, *Coſterus*, *Weſton*, and the reſt of that ſtrain.

O fælix culpa quæ talem meruit habere ſalvatorem, Eccleſia cavit in benedictione Cerei. Salm. in 1 Tim. 1.

Apoſtoli à ſuis civibus occidi meruerunt. Aug. in Pſ. 35.

Major eſt mea iniquitas quàm ut veniam merear. Gen. 3. Vulg. Tral. vid. Mort. Appel.

Far, far was the gratious humility of the ancient Saints from this ſo high a preſumption; let St. *Baſil* ſpeak for his fellows; Eternal reſt remains for thoſe who in this life have lawfully ſtriven, (ὃ καὶ ὀφείλημα, &c.) not for the merits of their deeds, but of the grace of that moſt munificent God in which they have truſted: Why did I name one, when

Manet ſempiterna requies, &c. Baſil. in Pſal. 114. ὃ καὶ ὀφείλημα ἔχει ἔργων, &c.

when they all with full consent (as *Cassander* witnesseth) profess to repose themselves wholly upon the mere mercy of God, and merit of Christ, with an humble renunciation of all worthiness in their own works. Yea, that unpartial Authour derives this Doctrine even through the lower ages of the Schoolmen and later Writers; *Thomas* of *Aquine*, *Durand*, *Adrian de Trajecto* (afterwards Pope) *Clictoveus*, and delivers it for the voice of the then present Church; and before him *Thomas Waldensis*, the great Champion of Pope *Martine*, against the miscalled Hereticks of his own name, professes him the founder Divine and truer Catholick, which simply denies any such merit, and ascribes all to the mere grace of God, and the will of the giver. What should I need to darken the air with a cloud of witnesses, their *Gregory Ariminensis*, their *Brugensis*,

Veteres omnes summo consensu tradunt, &c. Cassand. Consult. de bonis quæst.

Neque ab hac, &c. Scholastici Scriptores & recentiores Ecclesiastici, &c.

Tho. Wald. tom. 6. sacr. Tit. 1. c. 7. Thom. Wald. præclarus Wicklifistarum impugnator. Andr. Vega. l. 7. de Causis Justif. c. 24.

genſis, Marſilius, Pighius, Eckius, Ferus, Stella, Faber Stapulenſis; let their famous Preacher *Royard* ſhut up all, (*Quid igitur is qui Merita prætendit, &c.*) Whoſoever he be that pretends his Merits, what doeth he elſe but deſerve Hell by his Works?

Royard. tom. 5. Dominic. 11. poſt Pentecoſt.

Let *Bellarmine's Tutiſſimum eſt, &c.* ground it ſelf upon St. *Bernard's* experimental reſolution, (*Periculoſa habitatio eſt, &c.*) Perilous is their dwelling-place who truſt in their own Merits, perilous becauſe ruinous; all theſe and many more teach this, not as their own Doctrine, but as the Churches: Either they and the Church, whoſe voice they are, are Hereticks with us, or we orthodox with them, and they and we with the Ancients.

The novelty of this Roman Doctrine is accompanied with Errour, againſt Scripture, againſt Reaſon.

SECT.

SECT. II.

Againſt Scripture.

THat God doth gratiouſly accept, and munificently recompence our good works, even with an incomprehenſible glory, we doubt not, we deny not; but this, either out of the riches of his mercy or the juſtice of his promiſe; but that we can earn this at his hands, out of the intrinſecal worthineſs of our acts, is a challenge too high for fleſh and bloud, yea for the Angels of Heaven.

How direct is our Saviour's inſtance of the ſervant come out of the field, and commanded by his Maſter to attendance. *Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not; ſo likewiſe ye, when ye ſhall have done all things which are commanded you, ſay, we are unprofitable ſervants;* Luk. 17. 9, 10.

Unprofitable perhaps (you will ſay) in reſpect of meriting thanks, not unprofitable in reſpect of meriting wages; for *to him that worketh is the reward not reckoned of grace but of debt:* True, therefore herein our caſe differeth from Servants, that we may not look for God's reward as of debt but as of grace; *By grace are ye ſaved through faith*; neither is it our earning, but God's gift; both it cannot be; For *if by grace, then it is no more of works* (even of the moſt renewed) *otherwiſe grace is no more grace; but if it be of works, then it is no more grace, otherwiſe work ſhould be no more work: Now, not by works of righteouſneſs which we have done* (at our beſt) *but according to his mercy he ſaveth us.* Were our ſalvation of works, then ſhould eternal life be our wages; but now, *The wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord.*

Rom. 4. 4.

Eph. 2. 8.

Rom. 11. 6.

Tit. 3. 5.

Rom. 5. 23.

SECT.

Sect. III.

Againſt Reaſon.

IN very Reaſon, where all is of mere duty there can be no merit; for how can we deſerve reward by doing that which if we did not we ſhould offend? It is enough for him that is obliged to his task, that his work is well taken: Now, all that we can poſſibly doe, and more, is moſt juſtly due unto God by the bond of our Creation, of our Redemption, by the charge of his royal Law, and that ſweet Law of his Goſpel; nay, alas, we are far from being able to compaſs ſo much as our duty; in many things we ſin all. It is enough that in our glory we cannot ſin, though their *Faber Stapulenſis* would not yield ſo much, and taxeth *Thomas* for ſaying ſo, with the ſame preſumption that *Origen* held the very good Angels might

Alex. Peſaut. in. 1, 2. qu. 4. Artic. 4. diſp. 4.

Gloria est gratia consummata. P. Ferius Specim. Schol. Orth. c. 13.

offend; then is our grace consummate, till then our best abilities are full of imperfection; therefore the conceit of merit is not more arrogant than absurd.

We cannot merit of him whom we gratifie not, we cannot gratifie a man with his own; all our good is God's already, his gift, his propriety, *What have we that we have not received?* not our Talent onely, but the improvement also is his mere bounty, there can be therefore no place for merit.

1 Cor. 4. 7.

In all just Merit there must needs be a due proportion betwixt the act and the recompence. It is of favour if the gift exceed the worth of the service.

Now what proportion can be betwixt a finite, weak, imperfect obedience (such is ours at the best) and an infinite, full and most perfect glory? The bold Schools dare say that the natural and entitative value of the works

Pesaut. in 3. Th. q. 1. art. 2. Valor physicus & entitativus operum Christi, &c.

works of Christ himself was finite, though the moral value was infinite. What then shall be said of our works, which are like our selves, mere imperfection: We are not so proud that we should scorn (with *Ruard. Tapperus*) to expect Heaven as a poor man doth an alms, rather, according to St. *Austin's* charge (*Non sit caput turgidum, &c.* Let not the head be proud, that it may receive a Crown,) we do with all humility and self-dejection look up to the bountifull hands of that God who crowneth us in mercy and compassion.

Absit ut justi vitam æternam expectent sicut pauper eleemosynam. Ruard. Tap. ex Artic. Colon. Aug. de verb. Apost. ser. 2.

This Doctrine then of Merit being both new and erroneous, hath justly merited their reproof and detestation, and we are unjustly censured for our censure thereof.

CHAP. VII.

The newneſs of the Doctrine of Tranſubſtantiation.

Fons Idolomaniarum Tranſubſtan. Melanct. Ad amicum, 1544. Boxhorn. Iſag. ad concord. l. 3.

THE point of Tranſubſtantiation is juſtly ranked amongſt our higheſt differences. Upon this quarrel, in the very laſt age, how many ſouls were ſent up to Heaven, in the midſt of their flames; as if the Sacrament of the Altar had been ſufficient ground of theſe bloudy Sacrifices.

Fox Acts and Mon. paſſim.

The definition of the Tridentine Council is herein beyond the wont clear, and expreſs. If any man ſhall ſay that in the Sacrament of the ſacred Euchariſt, there remains ſtill the ſubſtance of Bread and Wine, together with the Body and Bloud of our Lord Jeſus Chriſt; and ſhall deny that marvellous and ſingular converſion of the whole ſubſtance of Bread

Si quis dixerit in ſacroſanctæ, &c, Concil. Trid. de Tranſub. c. 4. Can. 2.

Bread into the Body, and the whole ſubſtance of Wine into Bloud, the (*Species*) ſemblances or ſhews onely of Bread, and Wine remaining; (which ſaid Converſion the Catholick Church doth moſt fitly call Tranſubſtantiation) let him be accurſed. Thus they.

Now let us inquire how old this piece of faith is; (*In Synaxi ſero, &c.*) It was late e'er the Church defined Tranſubſtantiation (ſaith *Eraſmus*: For of ſo long it was (ſaith he) held ſufficient to believe that the true Body of Chriſt was there, whether under the conſecrated Bread, or howſoever. And how late was this? *Scotus* ſhall tell us, (*Ante Concilium Lateranenſe, &c.*) Before the Council of *Lateran*, Tranſubſtantiation was no point of faith; as Cardinal *Bellarmine* himſelf confeſſes his opinion, with a *mi-*

In Synaxi ſero tranſubſtantiationem definivit Eccleſia. Diu ſatis erat credere, ſive ſub pane conſecrato, ſive quocunque modo adeſſe verum corpus Chriſti, Eraſ. Annot. in 1 Cor. 7.

Bellar. de Euchar. l. 3. c. 23.

a (*minime probandum.*) And this Council was in the year of our Lord one thousand two hundred and fifteen; Let who list, believe that this subtile Doctour had never heard of the Roman Council under *Gregory* the seventh, which was in the year one thousand seventy nine; or that other, under *Nicholas* the second, which was in the year one thousand and threescore, or that he had not read those Fathers, which the Cardinal had good hap to meet with; Certainly, his acuteness easily found out other senses of those Conversions which Antiquity mentions; and therefore dares confidently say (wherein *Gabriel Biel* seconds him) (*non admodum antiquam, &c.*) that this doctrine of Transubstantiation is not very ancient. Surely, if we yield the utmost time, wherein *Bellarmine* can plead the determination of this point, we shall arise but to (*saltem ab annis quin-*

Ibid. Bellar.

Consistente etiam Suarez.

Saltem ab annis quingentis dogma Transub. sub anathemate stabilitum. Bell. de Euchd. 3. c. 21.

quingentis, &c.) Five hundred years ago; ſo long, ſaith he, at leaſt was this opinion of Tranſubſtantiation upon pain of a curſe eſtabliſhed in the Church: The Church, but what Church? The Roman, ywis, not the Greek. That word of *Peter Martyr* is true, That the Greeks ever abhorred from this opinion of Tranſubſtantiation; In ſo much as at the ſhutting up the Florentine Council, which was but in the year 1539. when there was a kind of agreement betwixt the Greeks and Latins about the Proceſſion of the Holy Ghoſt, the Pope earneſtly moved the Grecians that amongſt other differences they would alſo accord, *(de divinâ panis Tranſmutatione)* concerning the divine Tranſmutation of the Bread; wherein notwithſtanding they departed as formerly, diſſenting; How palpably doth the Cardinal ſhuffle in this buſineſs, whiles he would per-

Concil. Florent. ſeſſ. ult.

perſuade us, that the Greeks did not at all differ from the Romans in the main head of Tranſubſtantiation; but onely concerning the particularity of thoſe words, whereby that unſpeakable change is wrought; whenas it is moſt clear by the Acts of that Council, related even by their *Binius* himſelf, that after the Greeks had given in their anſwer, that they do firmly believe that in thoſe words of Chriſt the Sacrament is made up, (which had been ſufficient ſatisfaction if that onely had been the queſtion) the Pope urges them earneſtly ſtill, *(ut de divinâ panis tranſmutatione. &c.)* that in the Synod there might be treaty had of the divine tranſmutation of the Bread; and when they yet ſtiffly denied, he could have been content to have had the other three Queſtions of unleavened Bread, Purgatory, and the Pope's Power diſcuſſed, waving that other of Tranſubſtantiation,

Se firmiter credere verbis illis Dominicis ſacramentum fieri, Ibi. ſeſſ. ult.

ſtantiation, which he found would not abide agitation. Since which time their Patriarch *Jeremias* of *Conſtantinople*, hath expreſſed the judgment of the Greek Church, (*Et enim verè, &c.*) For the Body and Bloud of Chriſt are truely Myſteries; not that theſe are turned into mans body, but that (the better prevailing) we are turned into them yielding a change, but Myſtical not Subſtantial. *Act. Theol. Wittenberg. Ann. 1584.*

As for the Ancients of either the Greek or Latin Church, they are ſo far from countenancing this opinion, that our learned *Whitaker* durſt challenge his *Duræus*; (*Si vel unum, &c.*) If you can bring me but one teſtimony of ſincere antiquity, whereby it may appear that the bread is tranſubſtantiate into the fleſh of Chriſt, I will yield my cauſe. It is true that there are fair flouriſhs made of a large Jury of fathers, giving their verdict *Whitak. contr. Dur. l. 2. fol. 220.*

dict this way, whose very names can hardly find room in a margin. Scarce any of that sacred rank are missing; But it is as true, that their witnesses are grosly abused to a sense that was never intended; they onely desire in an holy excess of speech, to express the Sacramental change that is made of the elements, in respect of use, not in respect of substance; and passionately to describe unto us the benefit of that Sacrament in our blessed Communion with Christ; and our lively incorporation into him.

Ignat. ad Smyr. Iren. l. 5. cont. hæres. Tertull. de resur. Orig. hom. 5. in diver. loc. Cyprian. de Cœna Dom. Basil. in reg. brev. q. 172. Greg. Nyssen. in Catechet. Cyril. Hierosol. Cat. myst. 4. Hillar. l. 8. de Trinit. Ambr. de sacr. l. 4. c. 4, & 5. Greg. Naz. in Epit. Gorgon. Epiph. in Anch. Chrys. hom. 24. in 1 Cor. Cyril. Alex. Epist. ad Cœlesyrium. Aug. in Psal. 33. Hier. ad Hedib. Theodor. dial. 3. Leo ser. 6. de Jejunio. Damas. l. 4. de fid. orth. Theophylact. in Luc. 22.

Et quidem mutatur; Est enim alia elementi natura, Sacramenti alia. Elienss. cont. Bell. Bellar. de Euchar. l. 2. c. 4.

In so much as Cardinal *Bellarmine* himself is fain to confess a very high hyperbole in their speeches (*Non est novum, &c.*) It is no unusual thing (saith he) with

with the Ancients, and especially *Irenæus*, *Hilary*, *Nyssen*, *Cyrill*, and others, to say that our bodies are nourished by the holy Eucharist.

Neither do they use less height of speech (as our learned Bishop hath particularly observed) in expressing our participation of Christ in Baptism, wherein yet never any man pleaded a Transubstantiation. Bish. *Morton* Appell.

Neither have there been wanting some of the Classical leaders of their Schools, which have confessed more probability of ancient evidence for Consubstantiation, than for this change. Certainly, neither of them both entred ever into the thoughts of those holy men, however the sound of their words have undergone a prejudicial mistaking. Whereas the sentences of those Ancients against this mis-opinion are direct, punctual, absolute, convictive, and uncapable of any other reasonable sense. What

can

can be more choaking than that of their Pope *Gelasius* above a thousand years since (*Et tamen, &c.*) yet there ceaseth not to be the very substance of Bread and Wine? What can be more plain than that of Saint *Augustine*? It is not this Body which you see, that you shall eat, neither is it this Bloud which my Crucifiers shall spill, that you shall drink; It is a Sacrament that I commend unto you, which being spiritually understood, shall quicken you. Or, that other; where a flagitious act seems to be commanded, there the speech is figurative; as when he saith, Except ye eat the flesh of the Son of man, *&c.* it were an horrible wickedness to eat the flesh of Christ; therefore here must needs be a figure understood. What shall I urge that of *Tertullian* (whose speech *Rhenanus* confesseth to have been condemned after in *Berengarius*) My Body, that

Gelas. Pap. de duabus Christ. nat. Biblioth. Patr. Tom. 4.

August. in Psal.. 98. Non hoc ipsum corpus quod videtis, &c. neque hunc ipsum sanguinem, &c. Sacramentum vobis aliquod com. &c. Ubi flagitium, &c. Aug. de doct. Christ. l. 3. c. 16.

Tertull. contr. Marcionem. l. 4. Theodor. Dial. 2. & 3. μίνει γὰρ, &c.

that is, the figure of my Body; That of *Theodoret*; The myſtical ſigns, after Conſecration, loſe not their own nature. That of Saint *Chryſoſtome*, It is a carnal thing to doubt how Chriſt can give us his fleſh to eat; whenas this is myſtically and ſpiritually to be underſtood: And ſoon after, inquiring what it is to underſtand carnally; he thus explicates it; It is to take things ſimply as they are ſpoken, and not to conceive of any other thing meant by them. This wherein we are is a beaten path, trod with the feet of our holy Martyrs, and traced with their bloud; What ſhould I need to produce their familiar and ancient Advocates, who have often wearied and worn this bare, *Athanaſius*, * *Juſtine*, †*Origen*,

Carnale eſt dubitare quo modo de cœlo deſcendit, &c. quomodo poſſit carnem ſuam dare ad manducandum; Hæc inquam omnia carnalia, quæ myſtica & ſpiritaliter intelligenda ſunt, Chryſ. in cap. 6. Joan. hom. 46.

Simpliciter ut res dicuntur neque aliud quippiam excogitare, &c. ibid. In illud ſi quis dixerit contra filium hom.

* *Contr. Tryphon.*

† *Hom. 7. in Levit.*

gen, ‖ *Cyprian*, * *Nazianzen*, † *Basil*, ‖ *Hierome*, * *Hillary*, † *Cyrill*, ‖ *Macarius*, * *Bertram*, beſides thoſe whom I formerly cited. Of all others (which I have not found preſſed by former Authours) that of our *Albinus* or *Alcuinus*, *Beda*'s learned Scholar (who lived in the time of *Charles* the Great) ſeems to me moſt full and pregnant. (*Hoc eſt ergo, &c.*) this is therefore to eat that fleſh, and to drink that bloud to remain in Chriſt and to have Chriſt remaining in us; ſo as he that remains not in Chriſt, and in whom Chriſt remaineth not, without doubt doth not ſpiritually eat his fleſh, although carnally and viſibly he chew the Sacrament of his Body and Bloud with his teeth: but rather he eats and drinks the Sacrament of ſo great a thing, unto his own judgment, becauſe he preſumed to come unclean unto thoſe Sacraments of Chriſt, which

‖ *De Cœna Dom.*
* *In Epitaph. Cæſarii, & ad cives Nazian.*
† *L. de Baptiſ.*
‖ *In Eſa. 66.*
* *Lib. 8. de Trin.*
† *In Joan. l. 3. c. 34.*
‖ *Hom. 27.*
* *Lib. de Corp. & Sang. &c.*
Albin. in Joan. c. 6.

Dentibus prænat, &c.

which none can take worthily but the clean; Thus he.

Neither is this his ſingle teſtimony, but ſuch as he openly profeſſeth the common voice of all his Predeceſſours: and a little after, upon thoſe words, The fleſh profiteth nothing; he addeth; The fleſh profiteth nothing, if ye underſtand the fleſh ſo to be eaten as other meat, as that fleſh which is bought in the Shambles. This is the ordinary language of Antiquity, whereof we may truly ſay as the Diſciples did of Chriſt, *Behold now thou ſpeakeſt plainly, and ſpeakeſt no Parable.* At laſt, ignorance and miſunderſtanding brought forth this Monſter of opinion, which ſuperſtition nurſed up, but fearfully and obſcurely, and not without much ſcope of contrary judgments; till after Pope *Nicholas* had made way for it in his proceedings againſt *Berengarius* (by ſo gr[illegible] an expreſſion as the Gloſs

Sicut etiam ante nos intellexerunt homines Dei. Ibid.

Joh. 16. 29.

Gloſs is fain to put a caveat upon) *Anno* 1060. the Lateran Council authorized it for a matter of faith,

Anno 1215. *Anno* 1215.

Thus young is Tranſubſtantiation; Let Scripture and Reaſon ſhew how erroneous.

Sect. II.

Tranſubſtantiation againſt Scripture.

WEre it not that men do wilfully hoodwink themſelves with their own prejudice, the Scripture is plain enough; For the mouth that ſaid of bread,

John 6. 55. *This is my Body*, ſaid alſo of the ſame body, *My fleſh is meat indeed*, long before there can be any plea of Tranſubſtantiation;

John 6. 51. And *I am the bread that came down from Heaven*; ſo was he Manna to the Jews as he is bread to us; And, Saint *Paul* ſays of

1 Cor. 12. 27. his Corinths, *Ye are the body of Chriſt*

Chriſt; yet not meaning any tranſmutation of ſubſtance.

And in thoſe words wherein this powerfull converſion is placed, he ſays onely, *This is*, not this is tranſubſtantiate; and if whiles he ſays, *This is*, he ſhould have meant a Tranſubſtantiation, then it muſt needs follow, that his Body was tranſubſtantiate before he ſpake; for *This is*, implies it already done. He adds, *This is my Body*; His true natural humane Body was there with them, took the Bread, brake it, gave it, ate it; if the Bread were now the Body of Chriſt, either he muſt have two bodies there, or elſe the ſame body is by the ſame body taken, broken, eaten, and is (the while) neither taken, nor broken, nor eaten; Yet he adds, *which is given for you*; This was the body which was given for them, betrayed, crucified, humbled to the death; not the glorious body

Mat. 26. 26.
Mark 14. 21.
Luk. 22. 19.

dy of Chriſt, which ſhould be capable of ten thouſand places at once, both in Heaven, and Earth; inviſible, incircumſcriptible: Laſtly, he adds, *Doe this in remembrance of me*; Remembrance implies an abſence; neither can we more be ſaid to remember that which is in our preſent ſenſe, than to ſee that which is abſent.

Beſides, that the great Doctour of the Gentiles tells us that after conſecration, *it is bread which is broken and eaten*; neither is it leſs than five times ſo called after the pretended change.

1 Cor. 11. 26.

Shortly; Chriſt as man was in all things like to us except ſin; and our humane body ſhall be once like to his glorious Body. The glory which is put upon it ſhall not ſtrip it of the true eſſence of a body; and if it retain the true nature of a body, it cannot be at the ſame inſtant both above the Heavens, and below on

Heb. 2. 17.

on Earth, in a thouſand diſtant places. He is locally above, *For the heavens muſt receive him till the times of the reſtitution of all things*; He is not at once in many diſtant places of the earth, for the Angel even after his Reſurrection, ſays, *he is not here, for he is riſen.* Acts. 3. 21. Mat. 28. 6.

SECT. III.

Tranſubſtantiation againſt Reaſon.

NEver did, or can reaſon triumph ſo much over any prodigious Paradox, as it doth over this. In ſo much as the Patrons of it are fain to diſclaim the ſophiſtry of reaſon, and to ſtand upon the ſuffrages of faith, and the plea of Miracles. We are not they, who with the *Manichees*, refuſe to believe Chriſt unleſs he bring reaſon; We are not they, who think to lade the *Aug. de util. cred. c. 14.*

Sea with an egg-ſhell; to fathom the deep Myſteries of Religion with the ſhort reach of natural apprehenſion.

We know there are wonders in Divinity fit for our adoration, not fit for our comprehending; But withall we know, that if ſome Theological truths be above right reaſon, yet never any againſt it; for all verity complies with it ſelf, as ſpringing from one and the ſame Fountain.

συναληθεύει.

This opinion, therefore, we receive not; not becauſe it tranſcends our conceit, but becauſe we know it croſſeth both true Reaſon and Faith; It implies manifeſt contradiction, in that it refers the ſame thing to it ſelf in oppoſite relations; ſo as it may be at once preſent and abſent, near and far off, below and above. It deſtroys the truth of Chriſt's humane body, in that it aſcribes quantity to it, without extenſion, without locality; turning

Quod cum affirmatur negatur impoſſibile & ut implicat contradictionem Caſſan. in Implic. contradict.

Spatia locorum tolle corporibus, Aug. Ep. 57.

turning the flesh into spirit; and bereaving it of all the properties of a true body; those properties which (as *Nicetas* truly) cannot so much as in thought be separated from the essence of the body; In so much as *Cyril* can say if the Deity it self were capable of partition, it must be a body, and if it were a body it must needs be in a place, and have quantity and magnitude; and thereupon should not avoid circumscription.

Nicetas. In Nazianz. Or. de Pentec. quidam ne cogitatione ἀποκλάδας, &c. Sic & Aug. Tolle ipsa corpora qualitatibus, &c. Nam si verè sectionem & partitionem divina natura reciperet, &c. Cyrill. Alex. Tom. 2. dialog. de Trin. lib. 2.

It gives a false body to the Son of God making that, every day, of bread, by the power of words, which was made once of the substance of the Virgin, by the Holy Ghost.

It so separates accidents from their subjects, that they not onely can subsist without them, but can produce the full effects of substances; so as bare accidents are capable of accidents; so as of them substances may by either made, or nourished.

Resp. ad Epist. viri docti.

It utterly overthrows (which learned *Cameron* makes the strongest of all reasons) the nature of a Sacrament; in that it takes away, at once, the sign, and the Analogy betwixt the sign, and the thing signified; The sign, in that it is no more bread, but accidents; the Analogy, in that it makes the sign to be the thing signified.

Lastly, it puts into the hands of every Priest, power to doe, every day, a greater Miracle, than God did in the Creation of the World, for in that, the Creatour made the Creature; but in this, the Creature daily makes the Creatour.

Since then this opinion is both new, and convinced to be grosly erroneous by Scripture, and Reason, justly have we professed our detestation of it; and for that, are unjustly ejected.

CHAP.

CHAP. VIII.

The newneſs of the Half-Communion.

THE novelty of the Half-Sacrament, or dry Communion, delivered to the Laiety, is ſo palpable as that the Patrons of it, in the preſumptuous Council of *Conſtance*, profeſs no leſs. *(Licet Chriſtus, &c.)* Although Chriſt (ſay they) after his Supper, inſtituted and adminiſtred this venerable Sacrament under both kinds of Bread and Wine, *&c.* (*Licet in primitiva, &c.*) Although in the Primitive Church this Sacrament were received by the faithfull under both kinds; *(Non obſtante, &c.)* yet this cuſtome for the avoiding of ſome dangers and ſcandals, was upon juſt reaſon brought in, that Laicks ſhould receive onely under one kind, and thoſe that ſtubbornly

Conſt. Synod. ſeſ. 13.

Inter alia, propter periculum effuſionis. Jo. de Burgo. 4. partis cap. 8.

bornly oppoſe themſelves againſt it ſhall be ejected, and puniſhed as Hereticks. Now this Council was but in the year of our Lord God, 1453. yea, but theſe Fathers of *Conſtance*, however they are bold to controll Chriſt's Law by cuſtome, yet they ſay it was (*conſuetudo diutiſſimè obſervata*) a cuſtome very long obſerved.

Ibid.

True, but the full age of this (*diutiſſimè*) is openly and freely calculated by their *Caſſander*. (*Satis conſtat, &c.*) It is apparent enough that the Weſtern or Roman Church for a thouſand years after Chriſt, in the ſolemn and ordinary diſpenſation of this Sacrament, gave both kinds of Bread and Wine to all the members of the Church. A point which is manifeſt by innumerable ancient teſtimonies both of Greeks and Latines; and this they were induced to doe by the example of Chriſt's inſtitution. (*Quare non*

Caſſand. conſ. de utráque ſpec. ſacr. &c.

non temere, &c.) It is not therefore (ſaith he) without cauſe, that moſt of the beſt Catholicks, and moſt converſant in the reading of Eccleſiaſtical Writers are inflamed with an earneſt deſire of obtaining the Cup of the Lord; that the Sacrament may be reduced to that ancient cuſtome and uſe, which hath been for many ages perpetuated in the univerſal Church. Thus he. We need no other Advocate.

Yea, their *Vaſquez* draws it yet lower, *(Negare non, &c.)* We cannot deny that in the Latin Church there was the uſe of both kinds, and that it ſo continued untill the days of St. *Thomas*, which was about the year of God 1260.

Thus it was in the Roman Church; but as for the Greek the world knows it did never but communicate under both kinds. Theſe open confeſſions ſpare us the labour of quoting the ſeve-

ral testimonies of all ages, else it had been easie to shew in the Li-
Liturg. Basil. & Chrysost. turgy of St. *Basil* and *Chrysostome*, the Priest was wont to pray, Vouchsafe, O Lord, to give us thy Body and thy Bloud, and by
Vid. Cassand. consul. ubi supra. us to thy people. How in the order of *Rome* the Archdeacon taking the Chalice from the Bishop's hand confirmeth all the receivers with the Bloud of our
In Ep. ad Philadelph. Lord. And from *Ignatius* his (ἓν ποτήριον πᾶσι ὅλοις) *one cup distributed to all*, to have descended along through the clear records of St. *Cyprian*, *Hierome*, *Ambrose*, *Augustine*, *Leo*, *Gelasius*, *Paschasius*, and others to the very time of *Hugo* and *Lombard*, and our *Halensis*; and to
Lib. 1. Ep. 2. shew how St. *Cyprian* would not deny the bloud of Christ to those that should shed their bloud for
Lib. de Cœna Dom. Christ: How St. *Austin* (with him) makes a comparison betwixt the bloud of the legal sacrifices, which might not be eaten, and this bloud

bloud of our Saviour's ſacrifice, which all muſt drink.

Quæſt. in Levit. 57. Grat. decret. de Conſecrat. diſt. 2. c. 12. comperimus.

But what need allegations to prove a yielded truth? ſo as this halving of the Sacrament is a mere novelty of *Rome*, and ſuch a one as their own Pope *Gelaſius* ſticks not to accuſe of no leſs than ſacrilege.

Diviſio unius ejuſdem myſterii non ſine grandi ſacrilegio poteſt pervenire.

SECT. II.

Half-Communion againſt Scripture.

NEither ſhall we need to urge Scripture, when it is plainly confeſſed by the late Councils of *Lateran* and *Trent*, that this practice varies from Chriſt's inſtitution; yet the Tridentine Fathers have left themſelves this evaſion, that however our Saviour ordained it in both kinds, and ſo

Etſi Chriſtus Dominus, &c. non tamen illa inſtitutio & traditio eo tendunt ut omnes Chriſti fideles ſtatuto domini ad utramque ſpeciem accipiendam aſtringantur, &c. Conc. Trid. ſeſſ. 5. ſub Pio, Anno 1562. cap. 1.

delivered it to his Apoſtles, notwithſtanding he hath not by any command enjoined it to be ſo received of the Laity, not conſidering that the charge of our Saviour is equally univerſal in both; to whom he ſaid *Take and eat*, to the ſame alſo he ſaid *Drink ye all of this*; ſo as by the ſame reaſon our Saviour hath given no command at all unto the Laity to eat or drink, and ſo this bleſſed Sacrament ſhould be to all God's people (the Prieſts onely excepted) arbitrary and unneceſſary: But the great Doctour of the Gentiles is the beſt Commenter upon his Maſter, who writing to the Church of God at *Corinth*, *to them that are ſanctified in Chriſt Jeſus, with all that in every place call upon the name of Jeſus Chriſt*, ſo delivers the inſtitution of Chriſt as that in the uſe of the Cup he makes no difference, ſix times conjoining the mention of drinking

1 Cor. 1. 2.

Nihil differt ſacerdos à ſubdito quando fruendum eſt myſteriis, Chryſ.

drinking with eating, and fetching it in with an (ὡσαύτως) equality of the manner and neceſſity of both, charges all Chriſtians indifferently, (*Probet ſeipſum*) *Let every man examine himſelf, &c. and ſo let him eat of that bread and drink of that cup.* 1 Cor. 11. 28.

SECT. III.

Half-Communion againſt Reaſon.

IN this practice reaſon is no leſs their enemy, *Though it be but a man's teſtament, yet if it be confirmed, no man diſanulleth it,* (ſaith St. *Paul.*) How much leſs ſhall fleſh and bloud preſume to alter the laſt will of the Son of God, and that in ſo material a point as utterly deſtroys the inſtitution. For, as our learned Biſhop of *Carliſle* argues truly, half a man is no man, half a Sacrament is no Sacrament. And Gal. 3. 15. *Doct. White contra Fiſher.*

And as well might they take away the Bread as the Cup, both depend upon the ſame ordination: It is onely the command of Chriſt that makes the Bread neceſſary the ſame command of Chriſt equally enjoins the Cup; both do either ſtand or fall upon the ſame ground.

The pretence of concomitancy is ſo poor a ſhift, that it hurts them rather, for if by virtue thereof the body of Chriſt is no leſs in the wine than the bloud is in the bread, it will neceſſarily follow that they might as well hold back the bread and give the cup, as hold back the cup and give the bread.

And could this myſtery be hid from the eyes of the bleſſed Authour of this Sacrament? Will theſe men be wiſer than the wiſedom of his Father? If he knew this, and ſaw the wine yet uſefull, who dares abrogate it, and if he had not ſeen it uſefull, why did

did he not then ſpare the labour and coſt of ſo needleſs an element?

Laſtly, the bloud that is here offered unto us, is that which was ſhed for us; that which was ſhed from the body is not in the body, in vain therefore is concomitancy pleaded for a ſeparated bloud.

Shortly then, this mutilation of the Sacrament being both confeſſedly late and extremely injurious to God and his people; and contrary to Scripture and Reaſon, is juſtly abandoned by us, and we for abandoning it unjuſtly cenſured.

CHAP.

CHAP. IX.

The newneſs of the Miſſal Sacrifice.

IT ſounds not more prodigiouſly that a Prieſt ſhould every day make his God than that he ſhould ſacrifice him. Antiquity would have as much abhorred the ſenſe as it hath allowed the word. Nothing is more ordinary with the Fathers than to call God's Table an Altar, the holy Elements an Oblation, the act of celebration an Immolation, the actor a Prieſt. St. *Chryſoſtome* reckons ten kinds of Sacrifice, and at laſt (as having forgotten it) adds the eleventh; all which we well allow, and indeed many Sacrifices are offered to God in this one; but a true, proper, propitiatory Sacrifice for quick and dead (which the Tridentine Fathers would force upon

Macarium in altare inſultaſſe, menſam domini evertiſſe. Socr. l. 1. c. 10. Chryſ. in Pſ. 95.

Conc. Trid. ſeſſ. 6. c. 2. can. 1. Verum, proprium, propitiatorium, &c.

upon our belief) would have ſeemed no leſs ſtrange a Solœciſm to the ears of the ancients than it doth to ours. St. *Auguſtine* calls it a deſignation of Chriſt's offering upon the Croſs. St. *Chryſoſtome* (and *Theophylact* after him) a remembrance of his Sacrifice; *Emiſſenus* a daily celebration in myſtery of that which was once offered in payment; and *Lombard* himſelf a memorial and repreſentation of the true Sacrifice upon the Croſs: That which *Caſſander* cites from Saint *Ambroſe* or *Chryſoſtome* may be in ſtead of all. In Chriſt is the Sacrifice once offered able to give ſalvation; what doe we therefore? Do we not offer every day? Surely if we offer daily it is done for a recordation of his death: This is the language and meaning

In lib. ſent. Proſp. Hom. 17. ad Hebr.

Prece myſtica conſecratur nobis in memoria dominicæ paſſionis. Lomb. ſent. l. 4. d. 12.

Caſſand. conſult. de ſacrificio.

Et ibidem, hoc autem ſacrificium exemplar eſt illius. Chryſ. ubi ſupra.

ning of antiquity, the very ſame which the Tridentine Synod condemneth in us. If any man ſhall ſay that the Sacrifice of the Maſs is onely a Sacrifice of praiſe and thankſgiving, or a bare commemoration of the Sacrifice offered upon the Croſs, let him be accurſed.

Si quis dixerit Miſſæ Sacrificium tantum eſſe laudis & gratiarum actionis, &c. Seſſ. 6. c. 9.

SECT. II.

Sacrifice of the Maſs againſt Scripture.

HOW plain is the Scripture, whiles it tells that our high Prieſt *needeth not daily, as thoſe high Prieſts* (under the Law) *to offer up ſacrifice, firſt for his own ſins, then for the peoples, for this he did once, when he offered up himſelf.* The contradiction of the Trent-Fathers is here very remarkable: Chriſt (ſay they) who on the altar of the Croſs offered himſelf in a bloudy

Heb. 7. 27.

Conc. Trid. ſeſſ. 6. c. 2.

bloudy Sacrifice, is now this true propitiatory Sacrifice in the Maſs made by himſelf: He is one and the ſame Sacrifice, and one and the ſame offerer of that Sacrifice, by the Miniſtery of his Prieſts, who then offered himſelf on the Croſs; ſo then they ſay, that Chriſt offered up that Sacrifice then, and this now: St. *Paul* ſays he offered up that Sacrifice and no more. St. *Paul* ſays our high Prieſt needs not to offer daily Sacrifice, they ſay theſe daily Sacrifices muſt be offered by him. St. *Paul* ſays that he offered himſelf but once for the ſins of the people, they ſay he offers himſelf daily for the ſins of quick and dead: And if the Apoſtle in the ſpirit of prophecy foreſaw this errour, and would purpoſely fore-ſtall it, he could not ſpeak more directly than when he ſaith, *We are ſanctified through the offering of the body of Jeſus Chriſt once for all; and every* Heb. 10. 10.

Verse 11, 12. *every high Prieſt ſtandeth daily miniſtring and offering oftentimes the ſame ſacrifices which can ne-*
13, 14. *ver take away ſins; but this man after he had offered one ſacrifice for ſins, for ever ſate down on the right hand of God; from henceforth expecting till his enemies are made his footſtool: For by one offering he hath perfected for ever them that are ſanctified.*

Sola offerendi ratione diverſa. Ibid. Conc. Trid.

Now let the vain heads of men ſeek ſubtile evaſions in the different manner of this offering, bloudy then, unbloudy now: The Holy Ghoſt ſpeaks punctually of the very ſubſtance of the act, and tells us abſolutely, there is but one Sacrifice once offered by him in any kind, elſe the oppoſition that is there made betwixt the legal Prieſthood and his ſhould not hold, if, as they, ſo he had often properly and truly ſacrificed.

That I may not ſay they build herein what they deſtroy; for an

an unbloudy Sacrifice, in this ſenſe, can be no other than figurative, and commemorative. Is it really propitiatory? *Without ſhedding of bloud there is no remiſſion.* Heb. 9. 22. If therefore ſins be remitted by this Sacrifice, it muſt be in relation to that bloud which was ſhed in his true perſonal Sacrifice upon the Croſs; and what relation can be betwixt this and that, but of repreſentation and remembrance; in which their moderate *Caſſander* fully reſteth? *Caſſand. Conſult. de ſacrif.*

SECT. III.

Miſſal Sacrifice againſt Reaſon.

IN reaſon there muſt be in every Sacrifice (as Cardinal *Bellarmine* grants) a deſtruction of the thing offered; and ſhall we ſay that they make their Saviour to crucifie him again? No, but to eat him; For (*Conſumptio*

Bell. l. 1. de Miſſa, c. 2.

ſumptio ſeu manducatio quæ fit à ſacerdote) The conſumption or manducation which is done of the Prieſt is an eſſential part of this Sacrifice, (ſaith the ſame Authour;) for in the whole action of the Maſs, there is (ſaith he) no other real deſtruction but this.

Suppoſe we then the true humane fleſh, bloud and bone of Chriſt, God and Man, really and corporally made ſuch by this Tranſubſtantiation, whether is more horrible to crucifie or to eat it?

By this rule it is the Prieſt's teeth, and not his tongue, that makes Chriſt's body a Sacrifice.

Jo. de Burg. 4. partis c. 8. de Miniſtrat. Euch. Salmer. Tom. 9. Tract. 29. An Euchar. ſit propriè ſacrificium.

By this rule it ſhall be *(hoſtia)* an hoſt when it is not a Sacrifice; and a reſerved hoſt is no Sacrifice, howſoever conſecrated. And what if a mouſe or other vermin ſhould eat the hoſt (it is a caſe put by themſelves) who then ſacrificeth?

To

To ſtop all mouths, Laicks eat as well as the Prieſt, there is no difference in their manducation, but Laicks ſacrifice not; and (as *Salmeron* urges) the Scripture diſtinguiſheth betwixt the Sacrifice and the participation of it; *Are not they which eat of the ſacrifices partakers of the Altar?* 1 Cor. 10. 18. And in the very Canon of the Maſs (*Ut quotquot, &c.*) the Prayer is, that all we which in the participation of the Altar have taken the ſacred body and bloud of thy Son, *&c.* Wherein it is plain, ſaith he, that there is a diſtinction betwixt the hoſt and the eating of the hoſt.

Laſtly, Sacrificing is an act done to God; if then eating be ſacrificing, the Prieſt eats his God to his God; *Quorum Deus venter.* Whiles they in vain ſtudy to reconcile this new-made Sacrifice of Chriſt already in Heaven, with (*Jube hæc perferri, &c.*) Command theſe to be

be carried by the hands of thine holy Angels to thine high Altar in Heaven, in the ſight of thy divine Majeſty: We conclude, that this proper and propitiatory Sacrifice of the Maſs, as a new, unholy, unreaſonable ſacrifice is juſtly abhorred by us, and we for abhorring it unjuſtly ejected.

CHAP. X.

Newneſs of Image-worſhip.

AS for the ſetting up and worſhipping of Images, we ſhall not need to climb ſo high as *Arnobius*, or *Origen*, or the Council of *Eliberis*, *Anno* 305. or to that fact and hiſtory of *Epiphanius*, (whoſe famous Epiſtle is honoured by the tranſlation of *Hierome*) of the picture found by him in the Church of

Ep. Epiphan. Inter opera Hierom, &c.

of the Village of *Anablatha*, though out of his own Dioceſe, how he tore it in an holy zeal, and wrote to the Biſhop of the place, beſeeching him that no ſuch pictures may be hanged up contrary to our religion; though (by the way) who can but bluſh at Mr. *Fiſher*'s evaſion, that it was ſure the picture of ſome profane Pagan, whenas *Epiphanius* himſelf there ſays it had (*Imaginem quaſi Chriſti, vel Sancti cujuſdam*;) the Image as it were of Chriſt or ſome Saint: Surely therefore the Image went for Chriſt's, or for ſome noted Saint's; neither doth he find fault with their reſemblance, but with the Image as ſuch. *Biblioth. Patr. Tom. 9.*

Quæ contra religionem noſtram veniunt, &c.

That of *Agobardus* is ſufficient for us, (*Nullus antiquorum Catholicorum, &c.*) None of the ancient Catholicks ever thought that Images were to be worſhipped or adored; they had them indeed, but for hiſtory ſake, to remember the Saints by, not to worſhip them. The

Greg. Ep. l. 9. Ep. 9. Indict. 4.

The deciſion of *Gregory* the great (ſome ſix hundred years after Chriſt) which he gave to *Serenus* Biſhop of *Maſſilia*, is famous in every man's mouth and pen: *(Et quidem quia eas adorari vetuiſſes, &c.)* We commend you (ſaith he) that you forbad thoſe Images to be worſhipped, but we reprove your breaking of them; adding the reaſon of both, for that they were onely retained for hiſtory not for adoration; which ingenuous *Caſſander* ſo comments upon, as that he ſhews this to be a ſufficient declaration of the judgment of the Roman Church in thoſe times. *(Videlicet ideo haberi picturas, &c.)* That Images are kept not to be adored and worſhipped, but that the ignorant by beholding thoſe pictures might, as by written records, be put in mind of what hath been formerly done, and be thereupon ſtirred up to piety: And the ſame Authour tells

Caſſand. Conſult. 21. Artic. de cultu Imag.

tells us, that (*Sanioribus ſcholaſticis diſplicet, &c.*) the founder School-men diſliked that opiñion of *Thomas Aquine*, who held that the Image is to be worſhipped with the ſame adoration, which is due to the thing repreſented by it; reckoning up *Durand*, *Holcot*, *Biel*. Not to ſpend many words in a clear caſe. What the judgment and practice of our Anceſtours in this Iſland was, concerning this point, appears ſufficiently by the relation of *Roger Hoveden* our Hiſtorian; who tells us that in the year 792. *Charles* the King of *France* ſent into this Iſle a Synodal Book directed unto him from *Conſtantinople*, wherein there were divers offenſive paſſages, but eſpecially this one, that by the unanimous conſent of all the Doctours of the Eaſt, and no fewer than three hundred Biſhops, it was decreed that Images ſhould

Rog. Hoveden. Part. Annal. 1. Anno 792. fol. 3.

be worshipped (*quod Ecclesia Dei execratur*) saith he, which the Church of God abhors. Against which errour, *Albinus* (saith he) wrote an Epistle marvellously confirmed by authority of divine Scriptures, and in the person of our Bishops and Princes exhibited it together with the said Book unto the French King: This was the setled resolution of our Predecessours, and if since that time prevailing superstition have incroached upon the ensuing succession of the Church, (πὰ ἀρχαῖα) Let the old rules stand as those Fathers determined; away with novelties.

But, good Lord, how apt men are to raise or believe lies for their own advantages? *Vide. Binium in vita Const. P.* *Aspergensis* and other friends of Idolatry tell us of a Council held at *London* in the days of Pope *Constantine*, *Anno* 714. wherein the

the worſhip of Images was publickly decreed; the occaſion whereof was this, *Egwin* the Monk (after made Biſhop) had a viſion from God, wherein he was admoniſhed to ſet up the Mother of God in his Church. The matter was debated, and brought before the Pope in his See Apoſtolick; there *Egwin* was ſworn to the truth of his viſion. Thereupon Pope *Conſtantine* ſent his Legate *Boniface* into *England*, who called a Council at *London*; wherein, after proof made of *Egwin*'s viſions, there was an act made for Image-worſhip. A figment ſo groſs, that even their *Baronius* and *Binius* fall foul upon it, with a *(facile inducimur, &c.)* we are eaſily induced to believe it to be a lie; their ground is, that it is deſtitute of all teſtimony of antiquity, and beſides that it doth directly croſs the report of *Beda*,

who tells us that our Engliſh, together with the Goſpel received the uſe of Images from their Apoſtle *Auguſtine*, and therefore needed not any new viſion for the entertainment thereof. Let us enquire then a little into the words of *Beda*, *At illi* (but they, *Auguſtine* and his fellows) *non dæmoniaca, &c.* came armed not with the power of Devils but of God, bearing a ſilver Croſs for their ſtandard, and the image of our Lord and Saviour painted in a table, and ſinging Litanies both for the ſalvation of themſelves and of them whom they came to convert. Thus he.

Beda Eccleſ. hiſt. Angl. l. 1. c. 25, &c.

This ſhews indeed, that *Auguſtine* and his fellows brought Images into *England*, unknown here before; (a point worthy of good obſervation) but how little this proves the allowed worſhip of them, will eaſily appear to

to any reader, if he consider, that *Gregory* the first and great was he that sent *Augustine* into *England*, whose judgment concerning Images is clearly published by himself to all the world in his fore-cited Epistle, absolutely condemning their adoration; *Augustine* should have been an ill Apostle if he had herein gone contrary to the will of him that sent him. If withall he shall consider that within the very same century of years the Clergy of *England*, by *Albinus Bede*'s Scholar, sent this publick declaration of their earnest disavowing both of the doctrine and practice of Image-worship.

Sect. II.

Image-worſhip againſt Scripture.

AS for Scripture. We need not to go farther than the very ſecond Commandment; the charge whereof is ſo inevitable, that it is very ordinarily (doubtleſs, in the guiltineſs of an apparent check) left out in the devotional Books to the people. * Others, ſince they cannot raze it out, would fain limit it to the Jews, pretending that this precept againſt the worſhip of Images was onely Temporal, and Ceremonial, and ſuch as ought not to be in force under the Times of the Goſpel.

Wherein they recall to my thoughts that which *Epiphanes* the ſon of *Carpocrates* anſwered, When his luſt was checked with the command of (*Non concupiſces.*) True, ſaid he, that is to be underſtood

* *Azorius Inſtit. l. 9. c. 6.* cites for this opinion, *Alex. p. 3. q. 30. memb. 3. art. 3. Albert. 3. d. 9. art. 4. Bonavent. 3. d. 9. 1. q. Richard. 3. d. 9. art 2. q. 1. Palud. 3. d. 9. q. 1. Marſil. 3. q. 8. Henriq. quod lib. 10. q. 6. Cent. 2. c. 5.*

ſtood of the Heathen, whoſe Wives and Siſters we may not indeed luſt after.

Some more modeſt ſpirits are aſhamed of that ſhift, and fly to the diſtinction of Idols and Images; a diſtinction, without a difference; of their making, not of God's; Of whom we never learned other, than, as every Idol is an Image of ſomething, ſo every Image worſhipped turns Idol: The Language differs, not the thing it ſelf.

To be ſure, God takes order for both, *Ye ſhall make you no Idol, nor graven Image, neither rear you up any ſtanding Image, neither ſhall ye ſet up any Image of ſtone in your Land to bow down to it.*

Yea, as their own vulgar turns it, *Non facies tibi, &c. ſtatuam, Thou ſhalt not ſet thee up a Statue which God hateth.* The Book of God is full of his indignation againſt this practice.

Εἰδωλον ſept. *ſimulachr. verſ.* Acts 7. 41. & 15. 20. 1 Cor. 12. 2. 1 John 5. 21.

Levit. 26. 1. Deut. 16. 22. Eſay 42. 17. & 45. 16. Mich. 5. 13. Abac. 2. 19. Zech. 10. 2. Eſay 2. 8. & 30. 22. & 41. 7. & verſe 22, 23, 24, 29. & Eſay 44. 12. Jer. 7. 18. & 8, 9. & 10. 8. Ezec. 6. 3. & 13. & 20. 28. 32. Ezec. 23. 27. Oſe 8. 4, 5. Mic. 1. 7.

We may well ſhut up all with that curſe in Mount *Gereſim*, *Curſed be the man that maketh any graven, or molten Image, an abomination unto the Lord; the work of the hands of the craftſman, and putteth it in a ſecret place. And all the people ſhall ſay, Amen.* Surely their *Durandus* after he hath cited divers Scriptures againſt Idols, as *Exod.* 20. *Levit.* 26. *Deut.* 4. *Numb.* 21. &c. at laſt concludes, *Ex his & ſimilibus, &c.* By theſe and the like authorities is condemned the too much uſe of Images.

Deut. 27.15.

Durand. Ration. l. 1. c. 3. Ex his & ſimilibus authoritatibus reprobatur nimius imaginum uſus.

Now becauſe many eyes are bleared with a pretence of worſhipping theſe, not as Gods, but as reſemblances of God's friends; Let any indifferent man but read the Epiſtle of *Jeremy* (*Baruch* 6.) (canonical to them, though not to us) and compare the eſtate and uſage of thoſe ancient Idols, with the preſent Images of the Roman Church, and

and if he do not find them fully parallel'd, let him condemn our quarrel of injuſtice.

But we muſt needs think them hard driven for Scripture, when they run for ſhelter under that Text, which profeſſedly taxeth them, ἐν ἀθεμίτοις, &c. *In illicitis Idolorum cultibus*, ſaith St. *Peter*, In unlawfull Idolatries; ſpeaking of the Gentiles; Therefore, ſaith *Valentia*, there is a lawfull worſhip of Idols. As if that were an Epithete of favour, which is intended to aggravation; So he that ſhould call Satan an unclean Devil ſhould imply that ſome Devil is not unclean; or deceivable luſt, ſome luſts deceitleſs; or hatefull wickedneſs, ſome wickedneſs not hatefull: The man had forgot that the Apoſtle ſpake of the heatheniſh Idolatry, wherein himſelf cannot plead any colour of lawfulneſs; May this therefore befriend them to call Idolatry abomi-

1 Pet. 4. 3. We turn it well abominable Idolatries.

Greg. Val. l. 2. Apol. de Idol. c. 7. Neq; abſurdè profectò putaveris. B. Patrum inſinuaviſſe cultum aliquem ſimulachrorum rectum eſſe, &c. contra Herbrandum.

nable, the Scripture is theirs; neither can they look for any other countenance from those ſacred monuments.

SECT. III.

Againſt Reaſon.

WHat need we ſeek any other reaſon of God's prohibition than his will? And yet God himſelf hath given abundant reaſon of his prohibition of Images erected to himſelf.

Iſay 40. 18. Deut. 4. 15. *To whom will ye liken God, or what likeneſs will ye compare unto him? Ye ſaw no manner of ſimilitude in the day that the Lord ſpake to you in Horeb.* It is an high injury to the infinite and ſpiritual nature of God to be reſembled by bodily ſhapes; and for the worſhip of Images erected to himſelf, or his creature; Iſay 42. 8. *I am the Lord, that*

that is my name, and my glory will I not give to another, nor my praiſe to molten Images. The holy jealouſie of the Almighty will not abide any of his honour divided with his creature; and whatever worſhip more than mere humane is imparted to the creature, ſets it in rivality with our Maker.

Si quis puram creaturam propter quamcunq; excellentiam colit cultu & honore majori quam puro humano, cultus hic jam accedit ad cultum religioſum & per conſ. ad divinum Spalat. de Rep. Eccl. l. 7. c. 12.

The man is better than his picture; and if religious worſhip will not be allowed to the perſon of man, or Angel, how much leſs to his Image? Not to man; St. *Peter* forbids it. Not to Angel, himſelf forbids it. What a madneſs then is it for a living man to ſtoop unto a dead ſtock; unleſs (as that Cynick had wont to ſpeak unto ſtatues) to uſe himſelf to repulſes?

Sed neq; Elias adorandus eſt, etiamſi in vivis ſit, neq; Johannes adorandus, &c. Epiphan. cont. Collyrid. her. 79.

Acts 10. 26. Revel. 19. 10. Diog. Laert.

This courteſie was too ſhamefull in the Pagans of old, how much

much more intolerable in Christians? and as for their last shift of this unlawfull devotion, that they worship not the Image, but, by it the person represented; *Hæc à Paganis afferri solebat,* This (saith *Cassander*, out of the evidence of *Arnobius* and *Lactantius*, to whom he might have added St. *Augustine*) was the very evasion of the old Heathen; *(Nec valebat tunc illa ratio)* Neither would this colour then serve, how can it hope now to pass and find allowance?

Per illa colitur Deus Less. de Jure, &c. de relig. l. 2. 36. dub. Cassand. Conf. Art. 21.

The doctrine therefore and practice of Image-worship, as late as erroneous, is justly rejected by us; who according to St. *Jerom*'s profession, worship not the reliques of Martyrs, nor Sun, nor Moon, nor Angels, nor Archangels, nor Cherubim, nor Seraphin, nor any name that is named in this world, or in the world to come; and unjustly are we hereupon ejected.

Nos non dico Martyrio reliquias, &c. Hier. ad Riparium.

CHAP.

CHAP. XI.

The newneſs of Indulgences and Purgatory.

NOthing is more palpable than the novelty of Indulgences, or pardons, as they are now of uſe in the Roman Church; the intolerable abuſe whereof, gave the firſt hint to *Luther's* inquiry; Pope *Leo* had gratified his ſiſter *Magdalene* with a large Monopoly of Germane pardons, *Aremboldus* her Factor was too covetous, and held the Market too high: The height of theſe over-rated wares cauſed the chapmen to inquire into their worth; They were found as they are, both for age and dignity; for age ſo new, as that *Cornelius Agrippa*, and *Polydore Virgil*, and *Machiavel* (and who not?) tell us *Boniface* the eighth, who lived *Anno* 1300. was the firſt that extended Indulgences to

Hiſtor. Concil. Trid. l. 1.

De vanit. ſcient. c. 61. *De Invent. rer. lib.* 8. *c.* 1. *Dies Indulgentiam referuntur ad pœnitentias pro vita injunctas Gerſ. reg. moral.*

to Purgatory, the first that devised a Jubilee for the full utterance of them; The Indulgences of former times were no other than relaxations of Canonical Penances, which were enjoyned to heinous sinners; whereof *Burchard* the Bishop of *Wormes* set down many particulars, about the 1020. For example, if a man had committed wilfull murther, he was to fast forty days together, in bread and water, (which the common people calls a Lent) and to observe a course of penance for seven years after; Now these years of penance, and these Lents were they, which the pardons of former times were used to strike off, or abate, according as they found reason in the disposition of the Penitent; which may give light to these terms of so many Lents and years remitted in former Indulgences. But that there should be a sacred

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treaſure of the Church, wherein are heaped up piles of ſatisfactions of Saints, whereof onely the Pope keeps the keys, and hath power to diſpenſe them where he liſts, is ſo late a device, that *Gregory* of *Valence* is forced to confeſs, that not ſo much as *Gratian*, or *Peter Lombard* (which wrote about 400. years before him) ever made mention of the name of Indulgence.

Well therefore might *Durand* and *Antonine* grant it not to be found either in the Scriptures, or in the writings of the ancient Doctours; and our B. *Fiſher* goes ſo far in the acknowledgment of the newneſs hereof, that he hath run into the cenſure of late Jeſuits. *Greg. de Val. & Bellar. l. 2. de Indulgen.*

Juſt and warrantable is that challenge of learned *Chemnitius*, that no teſtimony can be produced of any Father, or of any ancient Church, that either ſuch doctrine, or practice of ſuch Indulgences was ever in uſe, until *Chemn. Exam. de Indulgen. c. 4.*

to-

towards one thousand, two hundred years after Christ. *Talium indulgentiarum*: Some there were in the time immediately foregoing; but such as now, they were not. Besides, *Eugenius* his time which was too near the Verge; for the words of *Chemnitius* are *(*Per annos fermè mille ducentos*) *Bellarmine* instances in the third Council of *Lateran*, about the year 1116. wherein Pope *Paschal* the second gave Indulgences of forty days to those which visited the threshold of the Apostles; but it must be considered, that we must take this upon the bare word of *Conradus Urspergensis*. Secondly, that this Indulgence of his is no other but a relaxation of Canonical penance.

Ibid.
* For well-near a thousand two hundred years.

For he adds, which *Bellarmine* purposely concealeth (*iis qui de capitalibus, &c.*) to those that should do penance for capital sins, he released forty days penance;

nance; So as this inſtance helps nothing; neither are the reſt, which he hath raked together within the compaſs of a few preceding years, of any other alloy.

Neither hath that Cardinal offered to cite one Father for the proof of this practice; the birth whereof was many hundred years after their expiration; but cunningly ſhifts it off with a cleanly excuſe, (*Neque mirum, &c.*) Neither may it ſeem ſtrange if we have not many ancient Authors, that make mention of theſe things in the Church, which are preſerved onely by uſe, not by writing: So he: He ſays, *Not many Authors*; he ſhews not one: And if many matters of rite have been traduced to the Church without notice of pen, or preſs; yet, let it be ſhewn what one doctrine, or practice of ſuch importance (as this is pretended to be) hath eſcaped

Bellar. lib. 2. de Indulgent. c. 17.

eſcaped the report, and maintenance of ſome Eccleſiaſtick Writer, or other, and we ſhall willingly yield it in this; Till then, we ſhall take this but for a mere colour, and reſolve that our honeſt *Roffenſis* deals plainly with us; who tells us, (*Quamdiu nulla fuerat de Purgatorio cura, &c.*) So long as there was no care of Purgatory, no man ſought after Indulgences; for upon that depends all the opinion of pardons; If you take away Purgatory, wherefore ſhould we need pardons? Since therefore Purgatory was ſo lately known, and received of the whole Church, who can marvel concerning Indulgences, that there was no uſe of them in the beginning of the Church? Indulgences then began, after men had trembled ſomewhile at the torments of a Purgatory; Thus their Martyr, not partially for us, but ingenuouſly out of the power of truth profeſſes

profeſſes the novelty of two great Articles of the Roman Creed; Purgatory and Indulgences. Indeed, both theſe now hang on one ſtring; Although there was a kind of Purgatory dreamed of, before their pardons came into play: That device peept out fearfully from *Origen*; and pull'd in the head again, as in St. *Auſtin*'s time, doubting to ſhew it; (*Tale aliquod*, &c.) That there is ſome ſuch thing (ſaith he) after this life it is not utterly incredible, and may be made a queſtion: And elſewhere. I reprove it not, for it may perhaps be true. And yet again, as retracting what he had yielded, reſolves; Let no man deceive himſelf, my brethren, there are but two places, and a third there is none:

Aug. Enchir. c. 69.
De Civit. Dei, l. 21. c. 26.
Quicquid ſit quod illo ſignificatur ſum Abrahæ confeſſ. l. 9. c. 3.
Serm. de Temp. 232. Qui cum Chriſto regnare non meruerit, cum diabolo abſque dubitatione peribit, &c. ibid. (and the like) *De civitate Dei, l. 21. cap. 25.*
Cypr. contra Demetrian. ad finem.
Hic etiam nobis eſt prompta medela,
Poſt autem clauſa eſt omnis medicina ſalutis.

none: Before whom St. *Cyprian* is peremptory; (*Quando iſtinc exceſſum fuerit;*) When we are once departed hence, there is no more place of repentance, no effect of ſatisfaction; Here is life either loſt, or kept; And *Gregory Nazianzen*'s verſe ſounds to the ſame ſenſe. And St. *Ambroſe* can ſay of his *Theodoſius*, that being freed from this earthly warfare; (*Fruitur nunc luce perpetua, &c.*) he now enjoys everlaſting light, during tranquillity, and triumphs in the troops of the Saints. But, what ſtrive we in this? We may well take the word of their Martyr, our *Roffenſis* for both: And true *Eraſmus* for the ground of this defence; (*Mirum in modum, &c.*) They do marvellouſly affect the fire of Purgatory, becauſe it is moſt profitable for their Kitchins.

Naz. Car. de rebus ſuis Carm. 1. fig. 13. c.

Ambroſ. orat. de obitu Theodoſ. ad medium, &c.

Eraſ. Epiſt. l. 20. Hier. Agathio.

SECT. II.

Indulgences and Purgatory againſt Scripture.

THeſe two then are ſo late-come ſtrangers, that they cannot challenge any notice taken of them by Scripture; Neither were their names ever heard of in the Language of *Canaan*; yet the Wiſedom of that all-ſeeing Spirit, hath not left us without preventions of future errours, in blowing up the very grounds of theſe humane devices.

The firſt and main ground of both is the remainders of ſome temporal puniſhments to be paid after the guilt, and eternal puniſhment remitted: The driblets of venial ſins to be reckoned for, when the mortal are defrayed. Hear what God ſaith, *I, even I, am he that blotteth out thy tranſgreſſions for mine own ſake; and will* Eſay 43. 25.

will not remember thy ſins. Lo, can the Letter be read that is blotted out? Can there be a back-reckoning for that which ſhall not be remembred?

Eſay 44. 22. *I have done away thy Tranſgreſſions as a Cloud*: What ſins can be leſs than tranſgreſſions? What can be more clearly diſperſed than a Cloud?

Pſal. 51. 7. *Waſh me, and I ſhall be whiter than ſnow*: Who can tell where the ſpot was, when the skin is rinced?

1 John 1. 9. *If we confeſs our ſins, he is faithfull to forgive our ſins, and to cleanſe us from all unrighteouſneſs.* Lo he cleanſeth us from the guilt, and forgives the puniſhment:

Mat. 6. 12. What are our ſins but debts? What is the infliction of puniſhment, but an exaction of payment? What is our remiſſion, but a ſtriking off that ſcore? And when the ſcore is ſtruck off, what remains to pay? (*Remitte debita*;

debita;) Forgive our debts is our daily Prayer.

Our Saviour tells the Paralytick, *Thy ſins are forgiven thee*; Mar. 2. 5. In the ſame words implying the removing of his diſeaſe; if the ſin be gone, the puniſhment cannot ſtay behind: We may ſmart by way of chaſtiſement, after the freeſt remiſſion, not by way of revenge; for our amendment, not for God's ſatisfaction.

The ſecond ground is a middle condition betwixt the ſtate of eternal life and death; of no leſs torment for the time, than Hell it ſelf; whoſe flames may burn off the ruſt of our remaining ſins; the iſſues where-from are in the power of the great Paſtour of the Church: How did this eſcape the notice of our Saviour?

Verily, verily I ſay unto you, he that heareth my Word, and believeth in him that ſent me, hath everlaſting life, and comes not

Εἰς κρίσιν οὐκ ἔρχεται, &c. John 5. 24.

not into judgment (as the Vulgar it self turns it) *but is paſſed from death unto life.*

Behold a preſent poſſeſſion, and immediate paſſage, no judgment intervening, no torment;

How was this hid from the great Doctour of the Gentiles, who putting himſelf into the common caſe of the believing

2 Cor. 5. 1. *Corinthians*, profeſſes; *We know, that if once our earthly houſe of this Tabernacle be diſſolved, we have a building of God, not made with hands, eternal in the Heavens.*

The diſſolution of the one is the poſſeſſion of the other; here is no interpoſition of time, of eſtate.

The wiſe man of old could ſay,

Wiſd. 3. 1. *The ſouls of the righteous are in the hand of God; and there ſhall no torment touch them.*

Verſe 3. *Upon their very going from us they are in peace.* (ἀπαρτὶ) as St. *John* heard from

Revel. 14. 13. the heavenly voice; *From their very dying in the Lord is their bleſſedneſs.*

SECT.

Sect. III.

Indulgences againſt Reaſon.

IT is abſurd in reaſon, to think that God ſhould forgive our Talents, and arreſt us for the odd farthings; Neither is it leſs abſurd to think, that any living ſoul can have ſuperfluities of ſatisfaction; whenas all that man is capable to ſuffer, cannot be ſufficient for one (and that the leaſt) ſin of his own, the wages whereof is eternal death. Or, that thoſe ſuperfluities of humane ſatisfaction ſhould piece up the infinite, and perfectly meritorious ſuperabundance of the Son of God; Or that this ſuppoſed treaſure of divine and humane ſatisfactions, ſhould be kept under the key of ſome one ſinfull man; Or that this one man who cannot deliver his own ſoul from Purgatory, no not from Hell it ſelf, ſhould

Collegia clericorum & conventus religioſorum aſpergunt & incenſant corpus Papæ, & abſolvunt. Sacr. Cerem.

have power to free what others he pleaſeth, from thoſe fearfull flames; to the full Gaol-delivery of that direfull priſon: which though his great power can doe, yet his no leſs charity will not, doth not.

Or that the ſame pardon which cannot acquit a man from one hours tooth-ach, ſhould be of force to give his ſoul eaſe, from the temporary pains of another world.

Laſtly, guilt and puniſhment are relatives; and can no more be ſevered than a perfect forgiveneſs, and a remaining compenſation can ſtand together.

This doctrine therefore of Papal Indulgences, as it led the way to the farther diſcovery of the corruptions of the degenerated Church of *Rome*, ſo it ſtill continues juſtly branded with novelty and errour, and may not be admitted into our belief; and we for rejecting it are unjuſtly refuſed.

CHAP.

CHAP. XII.

The newneſs of Divine Service in an unknown tongue.

THat Prayers and other Divine Offices ſhould be done in a known tongue, underſtood of the people, is not more available to edification (as their *Cajetan* liberally confeſſeth) than conſonant to the practice of all antiquity; Inſomuch as *Lyranus* freely, In the Primitive Church, bleſſings and all other ſervices were done in the vulgar tongue.

Cajet. in 1 Cor. 14. Ex hac Pauli doctrina habetur quod melius ad ædificationem Eccleſia eſt orationes publicas quæ audiente populo dicuntur dici lingua communi clericis & populo quàm dici Latine.
Lyr. ibid.

What need we look back ſo far, when even the *Lateran* Council, which was but in the year 1215. under *Innocent* the third, makes this decree. (*Quoniam in pleriſque, &c.*) Becauſe in many parts within the ſame City

Concil. Later. Anno 1215.

and Dioceſe, people are mixed of divers languages having under one faith divers rites and faſhions, we ſtrictly command, that the Biſhops of the ſaid Cities or Dioceſes provide fit and able men, who according to the diverſities of their rites and languages may celebrate divine Services, and adminiſter the Sacraments of the Church to them, inſtructing them both in word and example. Cardinal *Bellarmine*'s evaſion is very groſs. That in that place *Innocentius* and the Council ſpeak onely of the Greek, and Latin tongue: for then (ſaith he) *Conſtantinople* was newly taken by the Romans, by reaſon whereof there was in Greece a mixture of Greeks and Latins; inſomuch as they deſired that in ſuch places of frequence two Biſhops might be allowed for the ordering of thoſe ſeveral Nations. Whereupon it was concluded, that ſince it were no other than monſtrous

to

to appoint two Biſhops unto one See; it ſhould be the charge of that one Biſhop to provide ſuch under him as ſhould adminiſter all holy things to the Grecians in Greek, and in Latin to the Latins. For who ſees not that the Conſtitution is general, (*Pleriſque partibus*) for very many parts of the Chriſtian world, and (*Populi diverſarum linguarum*) People of ſundry languages; not as *Bellarmine* cunningly, (*diverſæ linguæ*) of a divers language: And if theſe two onely languages had been meant, why had it not been as eaſie to ſpecifie them, as to intimate them by ſo large a circumlocution? this Synod is ſaid to be univerſal, comprehending all the Patriarchs, ſeventy ſeven Metropolitans, and the moſt eminent Divines of both Eaſt and Weſt Churches; to the number of at leaſt 2212. perſons, or, as ſome others, 2285. beſides the

Ambaſſadours of all Chriſtian Princes of ſeveral languages; Now ſhall we think that there were in all their Territories and Juriſdictions no mixtures of Inhabitants, but onely of Grecians and Romans? or that all theſe Fathers were careleſs of the reſt? Eſpecially, ſince the end which they profeſs to propoſe unto themſelves herein, is the inſtruction of the people, of what nation or language ſoever; which end, as it was never meant to be limited to two ſorts of people, ſo could it never be attained without this liberty of language fited to their underſtanding: To which may be added, that the Greeks and Latins, of all other, had the leaſt need of this proviſion, ſince it was famouſly known that they had their ſeveral Services already of received and current uſe, before this conſtitution was hatched.

Nei-

Neither is it of any moment, which he addeth, that in Italy it ſelf this decree was not extended to the uſe of vulgar tongues; for that it is evident that Saint *Thomas* (who lived ſoon after) compoſed in Latin the Office of the feaſt of *Corpus Chriſti*; not in the Italian; although the ſame *Aquinas* confeſſes that the vulgar tongue of Italy at that time was not Latin; For, what child cannot eaſily ſee, that if their great Doctour would write an Office for the publick uſe (as is intended) of the whole Church; he would make choice to write it in ſuch a language as might improve it to the moſt common benefit of all the Chriſtian world? not confining it to the bounds of a particular Nation: Beſides, what was the Italian (in thoſe times eſpecially) but a broken and corrupt Latin differing more in Idiome and termination, than in the ſubſtance

Thom. Aquin. in 1 Cor. c. 4.

of ſpeech: That which *Radevicus* about the year 1170 records for the voice of the people, in the electiõn of Pope *Victor*, *Papa Vittore Sancto Pietro l'elege*, makes good no leſs; for what ſuch difference is betwixt this and *Papam Victorem Sanctus Petrus elegit?* So as this inſtance doth nothing at all infringe that juſt decree of the Roman Fathers. Howſoever, that obſervation of *Eraſmus* is true, and pregnant to this purpoſe, (*Nec lingua vulgaris, &c.*) Neither was the vulgar tongue (*i.* the Latin) withdrawn from the people, but the people went off from it.

Nec lingua vulgaris populo ſubtracta eſt, ſed populus ab ea receſſit. Eraſ. declarat. ad cenſur. Purif. tit. 12. ſect. 14. Bed. hiſtor. l. 1.

And as for our Anceſtours in this Iſland; Our venerable *Bede* witneſſes, that in England the Scriptures were read by them in five languages, according to the number of the books wherein the Law of God was written, namely Engliſh, Scotiſh,

tiſh, Britiſh, Pictiſh and Latin; which ſaith he in meditation of the Scriptures is made common to all the reſt. A point which the ſaid Authour ſpecifies for a commendation of the well-inſtructedneſs of thoſe people, not, as purpoſing to intimate that the uſe of the Latin did thruſt out the other four; for he there tells us that in all four they did not onely ſearch, but confeſs, and utter the knowledge of the higheſt truth. This reſtraint then is not more new than envious and prejudicial to the honour of God, and the ſouls of men.

SECT. II.

Againſt Scripture.

Longæva conſuetudinis non eſt vilis authoritas dummodo canonibus non ſit contraria 11. *diſt. conſuet, &c.*

AS for Scriptures. Were this practice ſo old as it is pretended; the rule is (*Longævæ conſuetudinis, &c.*) the authority

rity of an ancient cuſtome is not to be ſlighted, ſo long as it is not againſt the Canons: Nothing can be more againſt the Canons of the bleſſed Apoſtle, than this; who, did he live in theſe our days, and would bend his ſpeech againſt the uſe of a language not underſtood in God's ſervice, could not ſpeak more directly, more punctually, than he doth to his Corinths. How doth he tell us, that the ſpeaking in a ſtrange tongue edifies
1 Cor. 14. 3. 6. not the Church, profits not the hearers; produces a neceſſary ignorance of the thing ſpoken;
Verſe 9. makes me a Barbarian to him that ſpeaketh, and him that
Verſe 11. ſpeaks a Barbarian to me. How doth he require him that ſpeaketh in an unknown tongue to pray that he may in-
Verſe 13. terpret. And if he muſt pray that he may doe it; how much more muſt he practiſe it, when he can doe it?

How

How doth he tell us that in a ſtrange languaged prayer the underſtanding is unfruitfull. That it is better to ſpeak five words with underſtanding, that we may teach others, than ten thouſand in an unknown tongue. That thoſe which ſpeak with ſtrange tongues are but as mad men to the unlearned, or unbelievers.

Verſe 14. Verſe 19. Verſe 23.

Sect. III.

Againſt Reaſon.

IN which Scriptures (beſides authority) the Apoſtle hath comprized unanſwerable, and convincing reaſons againſt this Romiſh abuſe; amongſt the reſt is intimated that utter fruſtration of the uſe of the tongue in God's ſervice: For it is a true rule which *Salmeron* cites out of *Lactantius* (*Nihil valet ex ſe, &c.*) that thing is to no purpoſe which avails

Salmeron in illa vos eſtis ſal terræ. Ex Lactantio.

avails not unto the end whereto it ſerves: Silence doth as much expreſs the thought, as a language not underſtood: in this ſenſe is that of *Laurentius* too well verified, *Sacerdos imperitus mulier ſterilis:* A Prieſt unable to expreſs himſelf is as a barren woman; uncapable of bringing forth children to God: as good no tongue as no underſtanding: What good doeth a Well ſealed up, as *Ptolemy* ſaid of the Hebrew Text.

Laurent. Presbyt. Piſanus, Paradox. Evangelic.

Quid proficit tons ſignatus?

Wherefore do we ſpeak, if we would not be underſtood: It was an holy reſolution of Saint *Auguſtine*, that he would rather ſay *Oſſum* in falſe Latin, to be underſtood of the people, than *Os* in true, not to be underſtood: This practice, however it may ſeem in it ſelf ſlight and unworthy of too much contention, yet in regard of that miſerable blindneſs and miſ devotion, which it muſt needs draw in after it, it is

is so heinous, as may well deserve our utmost opposition: The unavoidableness of which effects hath carried some of their Casuists into an opinion of the unnecessariness of devotion in these holy businesses; so as one says, He that wants devotion sins not; Another, Though it be convenient that the Communicant should have actual devotion, yet it is not necessary: Alas, what service is this which poor souls are taught to take up with; which God must be content to take from hood-winkt supplicants? This doctrine, this practice, thus new, thus prejudicial to Christians, we bless God that we have so happily discarded; and for our just refusal are unjustly ejected.

Jac. Graph. decis. aur. Sylv. quæst. 80. Artic. 9.

CHAP.

CHAP. XIII.

The newneſs of forced Sacramental Confeſſion.

Conc. Trid. Si quis dixerit in Sacram. Pœnitentia ad remiſſionem, &c. Anath. &c. Seſſ. 14. Gloſſ. Grat. de Pœn. diſt. 5. c. In pœnitentia. Græci ſolummodo Deo confitendum dicunt. de pœnit. d. 1.

THE neceſſity of a particular, ſecret, full Sacramental confeſſion of all our ſins to a Prieſt, upon pein of non-remiſſion, is an act or inſtitution of the Roman Church; for as for the Greek Church it owns not either the doctrine or practice. So the gloſs of the Canon Law directly, (*Confeſſio apud Græcos, &c.*) Confeſſion is not neceſſary amongſt the Grecians, unto whom no ſuch Tradition hath been derived.

Multa alia & magni ponderis emendata ſunt. In notis ibid.

That Gloſs would tell us more, and ſo would *Gratian* himſelf, if their tongues were not clipt by a guilty expurgation. But in the mean time the Gloſs of that Canon (hitherto allowed) plainly controlls the Decree of that late Council;

Council; for if the neceſſity of Confeſſion be onely a Tradition, and ſuch a one as hath not been deduced to the Greek Church, then it ſtands not by a Law of God, which is univerſal, not making differences of places or times, like an high-elevated Star which hath no particular aſpect upon one Region.

That there is a lawfull, commendable, beneficial uſe of confeſſion was never denied by us; but to ſet men upon the rack, and to ſtrain their ſouls up to a double pin, of abſolute neceſſity (both *præcepti* and *medii*) and of a ſtrict particularity, and that by a ſcrue of *jus divinum*, God's Law, is ſo mere a Roman novelty that many ingenuous Authours of their own have willingly confeſſed it.

Amongſt whom Cardinal *Bellarmine* himſelf yields us, *Eraſmus* and *Beatus Rhenanus*, two noble witneſſes, whoſe joint-tenet

Bell. de pœnit. l. 3. c. 1. In Annot. Hier. ad Ocean. In not is Tert. de pœnit. &c.

net he confeſſes to be *(Confeſſionem ſecretam, &c.)* That the ſecret confeſſion of all our ſins is not onely not inſtituted or commanded *Jure divino*, by God's Law, but that it was not ſo much as received into uſe in the ancient Church of God. To whom he might have added out of *Maldonate*'s account *(omnes decretorum, &c.)* all the interpreters of the Decrees, and amongſt the School-men *Scotus*.

We know well thoſe ſad and auſtere *Exomologeſes* which were publickly uſed in the ſevere times of the primitive Church; whilſt theſe took place, what uſe was there of private? Theſe obtained even in the Weſtern or Latine Church till the days of *Leo*, about 450 years; in which time they had a grave publick Penitentiary for this purpoſe. Afterwards (whether the noted inconveniences of that practice, or whether the cooling of the former

De presbyt. pœnitentiariis, vide Socrat. l.5.c.19.

former fervour occaſioned it) this open confeſſion began to give way to ſecret; which continued in the Church, but with freedom, and without that forced and ſcrupulous ſtrictneſs which the latter times have put upon it. It is very remarkable which learned *Rhenanus* hath (*Cæterum Thomas ab Aquino*, &c.) But (ſaith he) *Thomas* of *Aquine* and *Scotus* (men too acute) have made confeſſion at this day ſuch, as that *Joannes Geilerius* a grave and holy Divine, which was for many years Preacher at *Strasburgh*, had wont to ſay to his friends, that according to their rules it is an impoſſible thing to confeſs; adding that the ſame *Geilerius* being familiarly converſant with ſome religious Votaries, both Carthuſians and Franciſcans, learned of them with what torments the godly minds of ſome men were afflicted by the rigour of that confeſ-

Beat. Rhenan. Argum. in Tert. de pœnitentia.

Argentoratum, &c.

confeſſion which they were not able to anſwer; and thereupon he publiſhed a Book in Dutch, entituled *The ſickneſs of confeſſion.* The ſame therefore which *Rhenanus* writes of his *Geilerius* he may well apply unto us; (*Itaque Geilerio non diſplicebat, &c.*) *Geilerius* therefore did not diſlike confeſſion, but the ſcrupulous anxiety which is taught in the ſumms of ſome late Divines, more fit indeed for ſome other place than for Libraries. Thus he. What would that ingenuous Authour have ſaid if he had lived to ſee thoſe Volumes of caſes which have been ſince publiſhed, able to perplex a world; and thoſe peremptory deciſions of the Fathers of the Society, whoſe ſtrokes have been with Scorpions in compariſon of the rods of their Predeceſſours. To conclude, this bird was hatched in the Council of *Lateran*, (*Anno* 1215.) fully plumed

plumed in the Council of *Trent*, and now lately hath her feathers imped by their modern Caſuiſts.

Sect. II.

Romiſh Confeſſion not warranted by Scripture.

Since our quarrel is not with confeſſion it ſelf, which may be of ſingular uſe and behoof, but with ſome tyrannous ſtrains in the practice of it, which are the violent forcing and perfectfulneſs thereof; it ſhall be ſufficient for us herein to ſtand upon our negative, that there is no Scripture in the whole book of God wherein either ſuch neceſſity, or ſuch intireneſs of confeſſion is commanded; a truth ſo clear, that it is generally confeſſed by their own Canoniſts. Did we queſtion the lawfulneſs of Confeſſion we ſhould be juſtly accountable for our grounds from

from the Scriptures of God; now that we cry down onely ſome injurious circumſtances therein, well may we require from the fauters thereof their warrants from God, which if they cannot ſhew, they are ſufficiently convinced of a preſumptuous obtruſion.

Indeed our Saviour ſaid to his Apoſtles and their ſucceſſours,

Joh. 20. 23. *Whoſe ſins ye remit they are remitted, and whoſe ſins ye retain they are retained.* But did he ſay no ſin ſhall be remitted but what ye remit; or, no ſin ſhall be remitted by you but what is particularly numbred unto you?

Jam. 5. 16. St. *James* bids, *Confeſs your ſins one to another*; but would they have the Prieſt ſhrieve himſelf to the penitent as well as the penitent to the Prieſt? This act muſt be mutual, not ſingle.

Many

Many believing Epheſians came and confeſſed and ſhewed their deeds; many, but not all, not *omnes utriuſque ſexus*, they confeſſed their deeds, ſome that were notorious not all their ſins. Acts 19. 18.

Contrarily rather, ſo did Chriſt ſend his Apoſtles as the Father ſent him, he was both their warrant and their pattern: But that gratious Saviour of ours many a time gave abſolution where was no particular confeſſion of ſins; onely the ſight of the Paralytick's faith fetcht from him, *Son be of good chear, thy ſins be forgiven thee*; the noted ſinner in *Simon*'s houſe, approving the truth of her repentance by the humble and coſtly teſtimonies of her love, without any enumeration of her ſins, heard, *Thy ſins are forgiven thee.* Joh. 20. 21. Matth. 9. 2.

SECT.

Sect. III.

Againſt Reaſon.

IN true divine Reaſon this ſuppoſed duty is needleſs, dangerous, impoſſible. Needleſs in reſpect of all ſins, not in reſpect of ſome; for however in the caſes of a burthened Conſcience, nothing can be more uſefull, more ſovereign, yet in all, our peace doth not depend upon our lips; *Being juſtified by faith, we have peace with God through Jeſus Chriſt our Lord.*

Rom. 5. 1.

Dangerous, in reſpect both of exprobration, as St. *Chryſoſtome* worthily, and of infection, for (*Delectabile carnis, &c.* as a Caſuiſt confeſſeth) Fleſhly pleaſures the more they are called into particular mention, the more they move the appetite. I do willingly conceal from chaſte eyes and ears what effects have followed

Chryſoſt. in Pſ. 50.

Sayr. Summa Caſ. Navar.

followed this pretended act of devotion in wanton and unstayed Confessours.

Impossible, for who can tell how oft he offendeth? he is poor in sin that can count his stock, and he sins always that so presumes upon his innocence, as to think he can number his sins; and if he say of any sin, as *Lot* of *Zoar*, is it not a little one? as if therefore it may safely escape the reckoning, it is a true word of *Isaac* the Syrian, (*Qui delicta, &c.*) He that thinks any of his offences small, even in so thinking falls into greater. *Isaac. Syr. presb. Antiochen. de Contempt. mundi, &c.*

This Doctrine and practice therefore, both as new and erroneous, full of usurpation, danger, impossibility is justly rejected by us, and we for so doing unjustly ejected.

SECT.

Sect. IV.

The novelty of Abſolution before Satisfaction.

LEſt any thing in the Roman Church ſhould retain the old form, how abſurd is that innovation which they have made in the order of their penance and abſolution. The ancient courſe as *Caſſander* and *Lindanus* truly witneſs, was that abſolution and reconciliation and right to the communion of the Church was not given by impoſition of hands unto the penitent, till he had given due ſatisfaction by performing of ſuch penal acts as were enjoined by the diſcreet penitentiary; yea, thoſe works of penance (ſaith he) when they were done out of faith, and an heart truly ſorrowfull, and by the motion of the holy Spirit preventing the mind of man with

Caſſand. Conſ. Art. de Confeſſ. Lind. Panopl. l. 4.

Caſſ. ibid.

with the help of his divine grace were thought not a little available to obtain remiſſion of ſin, and to pacifie the diſpleaſure of God for ſin; not that they could merit it by any dignity of theirs, but that thereby the mind of man is in a ſort fitted to the receit of God's grace; but now, immediately upon the confeſſion made, the hand is laid upon the penitent, and he is received to his right of communion, and after his abſolution certain works of piety are enjoined him for the chaſtiſement of the fleſh, and expurgation of the remainders of ſin. Thus *Caſſander*. In common apprehenſion this new order can be no other than preposterous; and (as our learned Biſhop of *Carliſle*) like Eaſter before Lent. But for this, *ipſi viderint*, it ſhall not trouble us how they nurture their own Child.

Reſp. ad Fiſherum.

CHAP. XIV.

The newneſs of the Romiſh Invocation of Saints.

OF all thoſe errours which we reject in the Church of *Rome*, there is none that can plead ſo much ſhew of antiquity as this of Invocation of Saints; which yet, as it hath been practiſed and defended in the latter times, ſhould in vain ſeek either example or patronage amongſt the ancient; however there might be ſome grounds of this devotion ſecretly muttered, and at laſt expreſſed in Penegyrick forms, yet untill almoſt five hundred years after Chriſt it was not in any ſort admitted into the publick ſervice. It will be eaſily granted that the bleſſed Virgin is the prime of all Saints; neither could it be other than injurious, that any other of that heavenly ſociety

Spalat. de Reſp. Eccl. l. 7. c. 12. § 16.

Rex Jacob. præmonit. ad Principes &c.

ety ſhould have the precedency of her: Now the firſt that brought her name into the publick devotions of the Greek Church is noted by *Nicephorus*, to be *Petrus Gnapheus*, or *Fullo*, a Presbyter of *Bithynia*, afterwards the Uſurper of the See of *Antioch*, much about 470 years after Chriſt; who (though a branded Heretick) found out four things (ſaith he) very uſefull and beneficial to the Catholick Church, whereof the laſt was, (*Ut in omni precatione*, *&c.*) that in every prayer the Mother of God ſhould be named and her divine name called upon; the phraſe is very remarkable wherein this riſing ſuperſtition is expreſſed.

Niceph. l. 15. c. 28.

Eccleſiæ Catholicæ commoditſima, ibid.

And as for the Latine Church, we hear no news of this invocation in the publick Litanies till *Gregory*'s time, about ſome 130 years after the former.

And in the mean time ſome Fathers ſpeak of it fearfully and doubtfully; how could it be otherwiſe, when the common opinion of the Ancients, even below St. *Auſtin's* age did put up all the ſouls of the faithfull, except Martyrs, in ſome blind receptacles, whether in the centre of the earth or elſewhere, where they might *in candida expectare diem Judicii*, as *Tertullian* hath it four ſeveral times; and *Stapleton* himſelf ſticks not to name divers of them thus fouly miſtaken.

Joſ. Scalig. Notis in Nov. Teſt.

Stap. l. de author. ſcr.

Others of the Fathers have let fall ſpeeches directly bent againſt this Invocation (*Non opus eſt patronis, &c.*) There is no need of any Advocates to God, ſaith St. *Chryſoſtome*; and moſt plainly elſewhere, (*Homines ſi quando, &c.*) If we have any

Chryſoſt. Homil. de pœnitentia, Hom. 4.

Which place the Margin of the Latine Edition of *Venice*, ſet forth by the authority of the Inquiſition, tells us (and we muſt believe it) makes nothing againſt Invocation of Saints. *Vide ibid.*

any ſuit to men (ſaith he) we muſt fee the porters, and treat with jeſters and paraſites, and go many times a long way about; In God there is no ſuch matter, he is exorable without any of our Mediators, without money, without coſt, he grants our petitions: It is enough to crie for thee with thine heart alone, to pour out thy tears and preſently thou haſt won him to mercy. Thus he.

And thoſe of the Ancients that ſeem to ſpeak for it lay grounds that overthrow it; howſoever it be, all holy antiquity would have both bluſhed and ſpit at thoſe forms of Invocation which the late Clients of *Rome* have broached to the world; If perhaps they ſpake to the Saints (*tanquam deprecatores, vel potius comprecatores*) as *Spalatenſis* yields, moving them to be competitioners with us to the throne of grace, not properly

Spalat. l. 7. c. 12. § 26.

Gul. Altiſ. in 4. ſent. &c.

but improperly, as *Altiſiodore* conſtrues it, how would they have digeſted that blaſphemous Pſalter of our Lady, imputed to *Bonaventure*, and thoſe ſtyles of mere Deification which are given to her, and the diviſion of all offices of piety to mankind, betwixt the Mother and the Son? How had their ears glowed to hear *Chriſtus oravit, Franciſcus exoravit*, Chriſt prayed, *Francis* prevailed? How would they have brooked that which *Ludovicus Vives* freely confeſſes, (*Multi Chriſtiani, &c.*) Many Chriſtians worſhip (*divos divasque*) the Saints of both ſexes, no otherwiſe than God himſelf; Or that which *Spalatenſis* profeſſes to have obſerved that the ignorant multitude are carried

Dea, primas Cœli, &c. præcipe Angelis ut nos cuſtodiant. In Roſar. Canon. Reg. Anonym.

Dividunt coram patre inter ſe mater & filius pietatis officia, & condunt inter ſe reconciliationis noſtræ inviolabile teſtamentum. Arnold. Carnot. de laudibus 5. virg.

Lud. Vives in Aug. de Civit. Dei, l. 8. c. ult.

Nam & plebem rudiorem religiosè, &c. Et magis plurimos interne religioſo affectu erga beatam Virg. &c. quam erga Chriſtum. Spalat. de Re. Eccl. l. 7. c. 12. f. 28.

carried with more entire religious affection to the bleſſed Virgin or ſome other Saint, than to Chriſt their Saviour? Theſe foul ſuperſtitions are not more heinous than new, and ſuch as wherein we have juſtly abhorred to take part with the practiſers of them.

SECT. II.

Invocation of Saints againſt Scripture.

AS for the better ſide of this miſ-opinion, even thus much colour of antiquity were cauſe enough to ſuſpend our cenſures (according to that wiſe and moderate reſolution of learned *Zanchius*) were it not that the Scriptures are ſo flatly oppoſite unto it, as that we may juſtly wonder at that wiſedom which hath provided antidotes for a diſeaſe, that of many hun-

Ego certè ab Antiquitate non recedo niſi coactus. Zanc. in Coloſſ.

dred years after ſhould have no being in the World. The ground of this Invocation of Saints is their notice of our earthly condition and ſpecial devotions; and
Job. 14. 20. behold *thou prevaileſt ever againſt man, and he paſſeth; thou changeſt his countenance and ſendeſt him away;*
v. 21. *His ſons come to honour and he knows it not, and they are brought low and he perceiveth it not,* ſaith *Job. The*
Eccl. 9. 5. *dead know nothing at all,* ſaith wiſe *Salomon; Alſo their love, and their hatred, and their envy*
v. 6. *is now periſhed, neither have they any more a portion for ever in any thing that is done under the ſun;* no portion in any thing, therefore not in our miſeries, not in our allocutions. If we have a portion in them for their love and prayers in common for the Church, they have no portion in our particularities, whether of want or complaint. *A-*
Eſay 63. 16. *braham our father is ignorant of*

us

us (ſaith *Eſay*) *and Iſrael acknowledges us not.* Lo, the Father of the faithfull above knows not his own children, till they come into his boſome, and he that gives them their names is to them as ſtrangers; wherefore ſhould good *Joſiah* be gathered to his fathers as *Hulda* tells him, but that his eyes might not ſee all the evil which ſhould come upon *Jeruſalem?* 2 Kings 22. 20.

We cannot have a better Commenter than St. *Auguſtine*, If (ſaith he) the ſouls of the dead could be preſent at the affairs of the living, &c. ſurely my good Mother would no night forſake me whom whiles ſhe lived ſhe followed both by Land and Sea; Far be it from me to think that an happier life hath made her cruel, &c. But certainly that which the holy Pſalmiſt tells us is true, *My father and my mother have forſaken me, but the Lord took me up*; if therefore our pa- *Aug. de cura pro mort. gerend. c.* 13.

rents have left us, how are they preſent or do intereſt themſelves in our cares or buſineſſes? and if our parents do not, who elſe among the dead know what we doe, or what we ſuffer? *Eſay* the Prophet ſaith, *thou art our father, for Abraham is ignorant of us, and Iſrael knows us not:* If ſo great Patriarchs were ignorant, what became of that people which came from their loins, and which upon their belief was promiſed to deſcend from their ſtock, how ſhall the dead have ought to doe either in the knowledge or aid of the affairs or actions of their deareſt ſurvivors? How do we ſay that God provides mercifully for them who die before the evils come, if even after their death they are ſenſible of the calamities of humane life, *&c?*

How is it then that God promiſed to good King *Joſiah* for a great bleſſing, that he ſhould die before

before hand, that he might not ſee the evils which he threatned to that place and people?

Thus that divine Father. With whom agrees St. *Jerome*; (*Nec enim poſſumus, &c.*) Neither can we (ſaith he) when this life ſhall once be diſſolved, either enjoy our own labours, or know what ſhall be done in the World afterwards. *Hier. in Eccleſ. 3. ad fin.*

But could the Saints of Heaven know our actions, yet our hearts they cannot; this is a peculiar skill of their Maker, *Thou art the ſearcher of the hearts and reins, O righteous God; God onely knows* (abſcondita animi) *the hidden ſecrets of the ſoul.* Now, the heart is the ſeat of our Prayers, the lips do but vent them to the ears of men: *Moſes* ſaid nothing when God ſaid, *Let me alone, Moſes. O therefore thou that heareſt the prayers, to thee ſhall all fleſh come.* *Salomon*'s argument is irrefragable; *Hear thou* Pſal. 7. 10. Pſal. 44. 21. 139. 1, 4, 13. Prov. 15. 11. & 17. 3. & 24. 12. Jer. 21. 20. & 17. 10. & 20. 12. 1 Kings 8. 39.

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in heaven thy dwelling place, and doe and give to every man according to his ways, whoſe heart thou knoweſt; for thou, even thou onely, knoweſt the hearts of all the children of men

He onely ſhould be implored that can hear, he onely can hear the Prayer that knows the heart.

Yet could they know our ſecreteſt deſires, it is an honour that God challengeth as proper to himſelf, to be invoked in our Prayers,

Pſal. 50. 14. *Call upon me in the day of thy trouble, and I will deliver thee and thou ſhalt glorifie me.*

1 Tim. 2. 5. *There is one God, and one mediator betwixt God and man, the man Jeſus Chriſt*; one and no more; not onely of redemption but of interceſſion alſo, for

Eph. 2. 18. *through him* (onely) *we have acceſs by one ſpirit unto the father*, and he hath invited us to himſelf, *Come to me all ye that labour and are heavy laden.*

SECT.

SECT. III.

Againſt Reaſon.

HOW abſurd therefore is it in reaſon when the King of Heaven calls us to him to run with our petitions to the Guard or Pages of the Court? Had we to doe with a finite Prince, whoſe ears muſt be his beſt informers, or whoſe will to help us were juſtly queſtionable, we might have reaſon to preſent our ſuits by ſecond hands, but ſince it is an omnipreſent and omniſcious God with whom we deal, from whom the Saints and Angels receive all their light and love to his Church, how extreme folly is it to ſue to thoſe Courtiers of Heaven, and not to come immediately to the Throne of Grace? That one Mediatour *is able* (and willing alſo) *to ſave them to the utmoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* Heb. 7. 25.

Beſides,

Beſides, how uncertain muſt our devotions needs be, when we can have no poſſible aſſurance of their audience; for who can know that a Saint hears him? That God ever hears us, we are as ſure, as we are unſure to be heard of Saints: Nay we are ſure we cannot be all heard of them: For what finite nature can divide it ſelf betwixt ten thouſand Suppliants at one inſtant, in ſeveral regions of the world, much leſs impart it ſelf whole to each? Either therefore, we muſt turn the Saints into ſo many Deities, or we muſt yield that ſome of our prayers are unheard; *And whatſoever is not of faith, is ſin.*

As for that heavenly glaſs of St. *Gregory*, wherein the Saints ſee us, and our ſuits (confuted long ſince by *Hugo de Sancto Victore*) it is as pleaſing a fiction, as if we imagined therefore to ſee all the corners of the earth, becauſe we ſee that Sun which ſees them.

Hugo de Sancto Vict. de ſacr. l. 2.

them. And the ſame eyes that ſee in God the particular neceſſities of his Saints below, ſee in the ſame God ſuch infinite grace and mercy, for their relief, as may ſave the labour of their reflecting upon that divine mirrour in their ſpecial interceſſions.

This doctrine therefore and practice of the Romiſh invocation of Saints, both as new and erroneous, againſt Scripture and reaſon, we have juſtly rejected; and are thereupon ejected as unjuſtly.

CHAP. XV.

The newneſs of ſeven Sacraments.

THE late Council of *Florence* indeed inſinuates this number of ſeven Sacraments, as *Suarez* contends; But the later Council of *Trent* determines it, *Si*

Summa Carranza, &c.

Concil. Trid. Seſſ. 7. Can. 1. (*Si quis dixerit aut plura, &c.*) If any man ſhall ſay, that there are either more, or fewer Sacraments than ſeven, *viz.* Baptiſm, Confirmation, *&c.* or that any of theſe is not truely and properly a Sacrament, *Let him be Anathema.*

It is not more plain that in Scripture there is no mention of Sacraments, than that in the Fathers there is no mention of ſeven. Cardinal *Bellarmine*'s evaſion, that the Scripture and Fathers wrote no Catechiſm, is poor and ridiculous; No more did the Councils of *Florence* and *Trent*, and yet there the number is reckoned and defined.

So as the word Sacrament may be taken (for any holy, ſignificant rite) there may be as well ſeventy as ſeven; ſo ſtrictly as it may be, and is taken by us, there can no more be ſeven, than ſeventy. This determination of the number is ſo late, that *Caſ-*

ſander

ſander is forced to confeſs, (*Nec temerè, &c.*) You ſhall not eaſily find any man before *Peter Lombard*, which hath ſet down any certain and definite number of Sacraments. And this obſervation is ſo juſt that upon the challenges of our Writers, no one authour hath been produced by the Roman Doctours, for the diſproof of it, elder than *Hugo*, and the ſaid Maſter of Sentences. But numbers are ceremonies. Both *Luther*, and *Philip Melanthon* profeſs they ſtand not much upon them; It is the number numbred (which is the thing it ſelf miſ-related into that ſacred Order) that we ſtick at. There we find that none but Chriſt can make a ſacrament; for none but he who can give grace, can ordain a ſign and ſeal of Grace: Now it is evident enough, that theſe

Caſſand. Conſult. Art. 13. *de numero ſacr.*

Luther. de captivit. Babyl. In loc. com. Caſſand. ibid. Thus all Antiquity runs upon two.

Clem. recognit. l. 1. *Juſtin. Apoſt.* 2. *Tertull. de Coron. Milit. & ad Scapulam. Cypr. l.* 2. *Epiſt.* 1. *Cyril. Hieroſol. in Catech. Ambroſ. Auguſt. &c.*

theſe adſcititious Sacraments were never of Chriſt's inſtitution. So was not Confirmation, as our *Alexander* of *Hales*, and *Holcot*; ſo was not Matrimony, as *Durand*; So was not Extreme Unction, as *Hugo*, *Lombard*, *Bonaventure*, *Halenſis*, *Altiſiodore*, by the confeſſion of their *Suarez*. Theſe were ancient rites, but they are new Sacraments; All of them have their allowed, and profitable uſe in God's Church, though not in ſo high a nature; Except that of Extreme Unction; which as it is an apiſh miſ-imitation of that extraordinary courſe, which the Apoſtolick times uſed in their cures of the ſick, ſo it is groſly miſ-applyed to other purpoſes, than were intended in the firſt inſtitution. Then it was (*Ungebant & ſanabant*;) the oil miraculouſly conferring bodily recovery; but now, (*Non niſi in mortis articulo adhibetur*) it is not uſed, but upon the very point

Suar. Tom. 4. diſ. 39. ſ. 2. Vid. Mort. Appell. l. 2. c. 26. § 5.

Marc. 6. 13. James 5.

point of death, as *Cajetan* and *Caſſander* confeſs, and all experience manifeſts; and by *Felix* the fourth, drawn to a neceſſity of addreſs to eternal Life.

Franc. Jun. Animadv. in Bellar. l. de. verb. Dei. 4.

SECT. II.

Seven Sacraments beſide Scripture.

NOt to ſcan particulars, which all yield ample exceptions, but to wind them all up in one bottom; Whoſoever ſhall look into the Scripture ſhall find it apparent, that as in the time of man's innocence, there were but two Sacraments, the tree of Life and the tree of Knowledge; So, before, and under the Law (however they had infinite rites) yet in the proper ſenſe, they had but two Sacraments; the ſame in effect with thoſe under the Goſpel; The one, the Sacrament of Initation, which was their Circum-

cumciſion; Parallel'd by that Baptiſm which ſucceeded it; The other, the Sacrament of our holy Confirmation, that ſpiritual meat and drink which was their Paſchal Lamb and Manna, and water from the rock; prefiguring the true Lamb of God, and bread of life, and bloud of our Redemption. The great Apoſtle of the Gentiles, that well knew the Anælogy,

1 Cor. 10. 1. hath compared both; *Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all paſ-*

Verſe 2, 3. *ſed thorow the ſea; And all were baptized in the cloud, and in the*

Verſe 4, &c. *ſea; And all did eat the ſame ſpiritual meat, and all did drink the ſame ſpiritual drink, for they drank of that ſpiritual Rock, that followed them, and that Rock was Chriſt.* What is this in any juſt conſtruction, but that the ſame two Sacraments of Baptiſm and the Lord's Supper, which we celebrate

lebrate under the Goſpel, were the very ſame with thoſe, which were celebrated by God's ancient people, under the Law? They two, and no more; *Hoc facite* (*Doe this*) is our warrant for the one; and (*Ite baptizate, &c.*) *Go teach and baptize*, for the other: There is deep ſilence in the reſt.

SECT. III.

Againſt Reaſon.

IN reaſon it muſt be yielded, that no man hath power to ſet to a ſeal, but he whoſe the writing is; Sacraments, then, being the ſeals of God's gratious vidences, whereby he hath onveyed to us eternal life, can e inſtituted by no other, than he ſame power that can aſſure nd perform life to his creature. n every Sacrament therefore muſt be a divine inſtitution and com-

command of an element that ſignifies, of a grace that is ſignified, of a word adjoyned to that element, of an holy act adjoyned to that Word: Where theſe concur not, there can be no true Sacrament; and they are palpably miſſing in theſe five Adjections of the Church of *Rome.*

Laſtly; The Sacraments of the new Law (as St. *Auſtin* often) flowed out of the ſide of Chriſt; None flowed thence, but the Sacrament of water, which is Baptiſm, and the Sacrament of bloud in the Supper; Whereof the Author ſaith, *This cup is the new Teſtament in my bloud, which is ſhed for you.* The reſt never flowing either from the ſide, or from the lips of Chriſt, are as new and miſ-named Sacraments juſtly rejected by us, and we thereupon as unjuſtly cenſured.

CHAP.

CHAP. XVI.

The newneſs of the doctrine of Traditions.

THE chief ground of theſe, and all other errours in the Church of *Rome*, is the over-valuing of Traditions; which the Tridentine Synod profeſſeth to receive, and reverence with no leſs pious affection, than the Books of the Old and New Teſtament; and that, not in matter of Rite, and Hiſtory onely, but of faith and manners alſo; Wherein as they are not unwilling to caſt a kind of imputation of imperfection upon the written Word; ſo they make up the defects of it, by the ſupply of unwritten Traditions, to which indeed they are more beholden, for the warrant of the greater part of their ſuper-added Articles, than to the Scriptures of God:

Concil. Trid. Seſſ. 4.

In his rebus de quibus nihil certi ſtatuit ſcriptura divina, mos populi Dei vel inſtituta majorum pro lege tenenda ſunt. Auguſt. Epiſt. 86.

Both

Both which, are points so dangerously envious, as that Antiquity would have abhorred their mention: Neither is any thing more common with the holy Fathers of the Church, than the magnifying the complete perfection of Scripture in all things needfull, either to be believed, or done.

Aug. l. 2. de doctrina Christ. c. 9. In his quæ apertè posita sunt in Scriptura inveniuntur illa omnia quæ continent fidem moresq; vivendi. Bell. l. 4. de verb. Dei. c. 11.

What can be more full and clear, than that of St. *Austin*, (*In his quæ apertè*, &c.) In these things which are openly laid forth in Scripture, are found all matters that contain either faith, or manners?

Cardinal *Bellarmine*'s elusion is not a little prejudicial to his own cause. He tells us, that St. *Austin* speaks of those points, which are simply necessary to salvation for all men; All which he acknowledges to be written by the Apostles; But besides these, there are many other things (saith he) which we have onely by Tradition; Will it not therefore hence follow, that the common

mon ſort of Chriſtians need not look at his Traditions? That commonly men may be ſaved without them? that Heaven may be attained, though there were no Traditions? Who will not now ſay, Let me come to Heaven by Scripture, go you whither you will by Traditions? To which add, that a great, yea the greater part (if we may believe ſome of their own) of that which they call religion, is grounded upon onely Tradition; if then Tradition be onely of ſuch things as are not ſimply unneceſſary to ſalvation, then the greater part of their miſ-named Religion, muſt needs be yielded for ſimply unneceſſary to all men: And if we may be ſaved without them, and be made Citizens of Heaven, how much more may we without them, be members of the true Church on Earth?

As for this place, St. *Auguſtine*'s words are full, and comprehen-

ſive, expreſſing all thoſe things, which contain either faith, or manners, whether concerning Governours, or people: If now, they can find out any thing, that belongs not either to belief, or action, we do willingly give it up to their Traditions, but all things which pertain to either of thoſe, are openly comprized in Scripture.

Athanaſ. l. 4. cont. Gent. Initio αὐτάρκειαι μὲν γάρ εἰσιν αἱ ἅγιαι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν, *&c.* *Sufficiunt per ſe vertit Nannius. Tert. lib. adverſ. Hermogenem.*

What can be more direct, than that of holy *Athanaſius*? αὐτάρκειαι μὲν γάρ εἰσιν, *&c.* The holy Scriptures inſpired by God, are in themſelves all-ſufficient to the inſtruction of truth; and, if *Chemnitius* conſtrue it, All truth, this needs not raiſe a cavil; The word ſignifies no leſs; for if they be all-ſufficient to inſtruction, they muſt needs be ſufficient to all inſtruction in the truth intended; *Tertullian* profeſſes openly, (*Adoro Scripturæ plenitudinem, &c.*) I adore the fulneſs of Scripture; Let the skill of

of *Hermogenes* ſhew where it is written; if it be not written, let him fear that wo which is pronounced againſt thoſe that add or detract. Thus he. Who can but fear that the Cardinal ſhifts this evidence againſt his own heart? for (ſaith he) *Tertullian* ſpeaks of that one point, That God created all things of nothing, and not of a pre-exiſtent matter, as *Hermogenes* dreamed; now, becauſe this truth is clearly expreſſed in Scripture, therefore the fulneſs of Scripture, as concerning this point is adored by *Tertullian*; And for that *Hermogenes* held another opinion contrary to Scripture, he is ſaid to add unto Scripture, and to incur that malediction; Now, let any reader, of common ſenſe, judge whether the words of *Tertullian* be not general; without any limitation; and if the firſt clauſe could be reſtrained, the ſecond cannot; (*Scriptum eſſe*

doceat, &c.) Whatsoever therefore is not written, by this rule may not be obtruded to our belief; Neither doth he say, if it be written against; but, if it be not written; and his challenge is (*nusquam legi*) that the words are no where read, as if this were quarrel enough, without a flat contradiction to what is read.

So as the Cardinal's gloss merely corrupts the Text; How easie were it for me to tire my Reader, with the full suffrages of *Origen*, *Cyprian*, *Chrysostome*, *Basil*, *Cyrill*, *Epiphanius*, *Hierome*, *Ambrose*, *Theodoret*, *Hilary*, *Vincentius Lirinensis*, and in a word, with the whole stream of Antiquity, which though they give a meet place to Traditions of Ceremony, of history, of interpretation, of some immaterial verities, yet reserve the due honour to the sacred monuments of Divine Scriptures? Our learned *Chemnitius* hath freely yielded

ded ſeven ſorts of Traditions, ſuch as have a correſpondence with, or an atteſtation from the written word; the reſt, we do juſtly (together with him) diſclaim, as unworthy to appear upon that awfull Bench, amongſt the inſpired Pen-men of God.

SECT. II.

Traditions againſt Scripture.

IT is not to be imagined that the ſame word of God, which ſpeaks for all other truths, ſhould not ſpeak for it ſelf: how fully doth it diſplay it's own ſufficiency and perfection. *All Scripture* (ſaith the Choſen Veſſel) *is given by inſpiration of God; and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.* Profitable, ſaith the Cardinal, but not ſufficient; Many things may avail to that end whereto they ſuffice not; So meat is profitable

2 Tim. 3 16.

Bellar. de verbo Dei, l. 4. c. 10.

to nouriſh, but without natural heat it nouriſheth not: Thus he.

2 Tim. 3. 17. Hear yet what followeth, *That the man of God may be perfected, and throughly furniſhed unto all good works.* Lo, it is ſo profitable to all theſe ſervices, that thereby it perfects a Divine, much more an ordinary Chriſtian: That which is ſo profitable, as to cauſe perfection, is abundantly ſufficient, and muſt needs have full perfection in it ſelf; That which can perfect the teacher, is ſufficient for the learner. The Scriptures can perfect the man of God, both for his calling in the inſtruction of others, and for his own glory.

2 Tim. 3. 15. *Thou haſt known the Scriptures from a child* (ſaith St. *Paul* to his *Timothy*) *which are able* (not profitable onely) *to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.* It is the charge therefore of the Apoſtle, not to be wiſe above that which

which is written: The ſame with wiſe *Salomon's*, *The whole word of God is pure: Add thou not unto his words, leſt he reprove thee, and thou be found a lier.* Lo, he ſaith not, Oppoſe not his words, but, *Add not to them*: Even addition detracts from the majeſty of that Word; For *the Law of the Lord is perfect, converting the ſoul, the teſtimony of the Lord is ſure, making wiſe the ſimple. The ſtatutes of the Lord are right, rejoycing the heart, the Commandment of the Lord is pure, enlightning the eyes.* Prov. 30. 5, 6. Pſal. 19. 7, 8.

As for thoſe Traditions which they do thus liſt up to an unjuſt competition with the written Word, our Saviour hath beforehand humbled them into the duſt: *In vain do they worſhip me, teaching for doctrines the commandments of men*; Making this a ſufficient cauſe of abhoring both the perſons, and the ſervi- Matth. 15. 9.

ces of thoſe Jews, that they thruſt humane Traditions into God's chair, and reſpected them equally with the inſtitutions of God. Cardinal *Bellarmine* would ſhift it off with a diſtinction of Traditions; Theſe were ſuch, ſaith he (*quas acceperant à recentioribus, &c.*) as they had received from ſome later hands, whereof ſome were vain, ſome others pernicious, not ſuch as they received from *Moſes* and the Prophets: And the Authours of theſe rejected Traditions he cites from *Epiphanius* to be *R. Akiba*, *R. Juda*, and the *Aſamoneans*; from *Hierome*, to be *Sammai*, *Hillel*, *Akiba*. But this is to caſt miſts before the eyes of the ſimple: For who ſees not that our Saviour's challenge is general, to Traditions thus advanced, not to theſe, or thoſe Traditions: And, where he ſpeaks of ſome later hands, he had forgotten, that our Saviour upon the mount tells

Epiphan. in hæreſ. Ptolom. Hieron. in c. 8. Iſa. Et in Epiſt. ad Alguſ. q. 10.

tells him (ἐρρέθη τοῖς ἀρχαίοις) That theſe faulted Traditions were of old. And that he may not caſt theſe upon his *Sammai* and *Hillel*, let him remember that our Saviour cites this out of *Eſay*, (though with ſome more clearneſs of expreſſion) who far overlooked the times of thoſe pretended Fathers of miſ-traditions. That I may not ſay, how much it would trouble him to ſhew any dogmatical Traditions, that were derived from *Moſes* and the Prophets; in parallel whereof, let them be able to deduce any Evangelical Tradition from the Apoſtles, and we are ready to embrace itwith all obſervance. Shortly, it is clear that our Saviour never meant to compare one Tradition with another, as approving ſome, rejecting others, but with indignation complains, that Traditions were obtruded to God's people, in a corrivality with the written

Matth. 5.21. 27, 33.

word; which is the very point now queſtioned.

Sect. III.

Traditions againſt Reaſon.

EVen the very light of reaſon ſhews us that as there is a God, ſo, that he is a moſt wiſe, and moſt juſt God; needs therefore muſt it follow, that if this moſt juſt and wiſe God will give a Word whereby to reveal himſelf and his will to mankind, it muſt be a perfect Word; for as his wiſedom knows what is fit for his creature to know of himſelf, ſo his juſtice will require nothing of the creature, but what he hath enabled him to know and doe; Now then, ſince he requires us to know him, to obey him, it muſt needs follow that he hath left us ſo exquiſite a rule of this knowledge and obedience, as cannot admit of any defect, or any

any ſupplement. This rule can be no other than his written Word; therefore written, that it might be preſerved entire, for this purpoſe, to the laſt date of time: as for oral Traditions, what certainty can there be in them? What foundation of truth can be laid upon the breath of man? How do we ſee the reports vary, of thoſe things, which our eyes have ſeen done? How do they multiply in their paſſage, and either grow, or die upon hazards?

Laſtly, we think him not an honeſt man, whoſe tongue goes againſt his own hand; How heinous an imputation then do they caſt upon the God of truth; which plead Traditions derived from him, contrary to his written Word? Such, apparently, are the worſhip of Images, the mutilation of the Sacrament, Purgatory, Indulgences, and the reſt which have paſſed our agitation.

tation. Since therefore the authority of Romish Traditions is (besides novelty) erroneous; against Scripture and Reason, we have justly abandoned it, and are thereupon unjustly condemned.

As for those other dangerous and important innovations, concerning Scriptures, their Canon inlarged, their faulty version made authentical, their fountains pretended to be corrupted, their mis-pleaded obscurity, their restraint from the Laity, we have already largely displaid them in another place.

Serious Dissuasive, &c.

CHAP.

CHAP. XVII.

The newneſs of the univerſal Head-ſhip of the Biſhop of Rome.

THoſe tranſcendent Titles of Head-ſhip, and Univerſality, which are challenged to the Biſhop and See of *Rome*, are known to be the upſtart brood of noted ambition. Simple and holy Antiquity was too modeſt, either to require, or tolerate them. Who knows not the profeſſion of that holy Martyr in the Council of *Carthage*; (*Neque enim, &c.*) There is none of us, that makes himſelf a Biſhop of Biſhops; or by a tyrannous fear compells his Underlings to a neceſſity of obedience; But perhaps, at *Rome* it was otherwiſe; hear then with what zeal their own Pope *Gregory* the Great, in-

Hæreſeos mater eſt principatus cupiditas, Chryſoſt. in Gal. 5.

Neque enim quiſquam noſtrum Epiſcopum Epiſcoporum ſe conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem ſuos, adigit. Orat. Cypr. in Syn. Greg. Epiſt. l. 4. Epiſt. 32. & 34.

inveighs againſt the arrogance of *John* Biſhop of *Conſtantinople*, for giving way to this proud ſtyle; His Epiſtles are extant in all hands; ſo clear and convictive, as no art of Sophiſtry can elude them; wherein he calls this title (affected by the ſaid *John*, and *Cyriacus*, after him,) a new name, a wicked, profane, inſolent name, the general plague of the Church, a corruption of the Faith, againſt Canons, againſt the Apoſtle *Peter*, againſt God himſelf; as if he could never have branded it enough.

Et lib. 6. Ep. 24.

Novum, ſceleſtum, profanum, &c. Et lib. 4. Epiſt. 38, 39. &c.

And leſt any man ſhould cavil that this ſtyle is onely cryed down in the Biſhops of *Conſtantinople*, which yet might be juſtly claimed by the Biſhops of *Rome*; *Gregory* himſelf meets with this thought, and anſwers beforehand, (*Nunquam pium virum, &c.*) that never any godly man, never any of his Predeceſſours uſed thoſe Titles; and more than ſo, that

Nunquam pium virum hujuſmodi titulis uſum eſſe, &c. nullum prædeceſſorum meorum, &c.

that whoſoever ſhall uſe this proud ſtyle, he is the very fore-runner of Antichriſt. If in a fore-ſight of this uſurpation, *Gregory* ſhould have been hired to have ſpoken for us, againſt the Pride of his following Succeſſours, he could not have ſet a keener edge upon his ſtyle. Conſonant whereto, it is yet extant in the very Canon Law (as quoted by *Gratian* out of the Epiſtle of Pope *Pelagius* the ſecond) *Univerſalis autem nec etiam Romanus Pontifex appelletur*; Not the Biſhop of *Rome* himſelf may be called Univerſal.

Pelag. 2. omnibus Epiſcopis illicite à Joanne & Decret. p. 1. diſt. 99. c. 4. Nullus, &c.

Yet how famouſly is it known to all the World, that the ſame *Gregory*'s next Succeſſour, ſave one, *Boniface* the third, obtained this title of univerſal Biſhop from the Emperour *Phocas*; which the ſaid Emperour gave him in a ſpleen againſt *Cyriacus* Patriarch of *Conſtantinople*, for delivering *Conſtantina* the Wife of *Mauritius* and

Baron. An. 606.

and her Children; or (as ſome others relate it) upon a worſe occaſion: And accordingly, was this haughty title communicated by the ſame power to the See of *Rome*, and by ſtrong hand ever ſince maintained.

This qualification their Regiſter *Platina* confeſſes, was procured not without great contention. And *Otho Friſingenſis* fully and ingenuouſly writeth thus. *Gregory* departed hence to the Lord; After whom (the next ſave one) *Boniface* obtained of *Phocas*, that by his authority the Roman Church might be called the head of all Churches; For at that time the See of *Conſtantinople* (I ſuppoſe, becauſe of the ſeat of the Empire tranſlated thither) wrote her ſelf the firſt. Thus their Biſhop *Otho*: Now if any man ſhall think that hence it will yet follow, that the See of *Rome* had formerly enjoyed this honour, however the Conſtantinopolitan

Plat. in vita Bonif. 3.

Gregorius migravit ad dominum, &c. A quo, &c. ut ipſius authoritate, &c. Otho Friſing. l. 5. c. 8.

nopolitan for the preſent, ſhouldred with her for it; Let him know the ground of both their challenges, which (as it was ſuppoſed by *Otho*) ſo, is fully (for the ſatisfaction of any indifferent judgment) laid forth in the General Council of *Chalcedon*. The ſame (ſay thoſe Fathers) we determine of the privileges of the moſt holy Church of *Conſtantinople*, called New *Rome*: For the Fathers have juſtly heretofore given privilege to the Throne of Old *Rome*, becauſe that City was then the Governeſs of the world; and upon the ſame conſideration were the hundred and fifty Biſhops (men beloved of God) moved to yield equal privileges to the Throne of New *Rome*, rightly judging, that this City, which is honoured with the Empire, and Senate, and is equally privileged with Old *Rome*, the then Queen of the world, ſhould alſo in Eccleſiaſtical matters be no leſs

Concil. 5. Gener. Act. 15.

leſs extolled and magnified. Thus they. And this act is ſubſcribed, *Bonifacius Presbyter Eccleſiæ Romanæ ſtatui & ſubſcripſi.* I *Boniface* Presbyter of the Church of *Rome* have ſo determined and ſubſcribed; *(Et cæteri, &c.)* And the reſt of the Biſhops of divers Provinces and Cities ſubſcribed. What can be more plain? This headſhip of the Biſhop was in regard of the See; and this headſhip of the See was in regard of the preeminence of the City; which was variable according to the changes of times, or choice of Emperours. But *Binius* wrangleth here, Can we blame him when the free-hold of their great Miſtreſs is ſo nearly touched? This act (ſaith he) was not Synodical, as that which was cloſely and cunningly done, in the abſence of the Pope's Legates, and other Orthodox Biſhops, at the inſtance of *Anatolius*, Patriarch of *Conſtantinople*, an

Sever. Bin. in notis Concil. Chalced.

an ambitious man, by the Eaſtern Biſhops onely. How can this plea ſtand with his own confeſſed ſubſcription? Beſides that, their *Caranza* in his Abridgment, ſhews, that this point was long and vehemently canvaſſed in that Council, between *Lucentius* and *Boniface*, Legates of the Roman Church, and the reſt of the Biſhops; and at laſt, ſo concluded, as we have related; not indeed without the proteſtation of the ſaid Legates, (*Nobis præſentibus, &c.*) The Apoſtolick See muſt not in our preſence be abaſed: Notwithſtanding, this act then carried; and, after this, Pope *Simplicius* ſucceeding to *Hilarius* made a decree to the ſame purpoſe, not without alluſion to this contention for precedency, that *Rome* ſhould take place of *Conſtantinople*; Yea, ſo utterly unthought of was this abſolute Primacy and headſhip of old; as that when

Caranz. Epitom. Concil.

Sedes Apoſtolica nobis præſentibus humuliari non debet. Ibid.

Conſtantinopolitano Epiſcopo damnato Eccleſiarum omnium primam eſſe Romanam, Caranz. Epit.

when the Roman Dition was brought down to a Dukedom, and ſubjected to the Exarchate of *Ravenna*, the Archbiſhop of *Ravenna*, upon the very ſame grounds, ſtuck not (as *Blondus* tells us) to ſtrive with the Biſhop of *Rome* for priority of place. So neceſſarily was the riſing or fall of the Epiſcopal Chair annexed to the condition of that City, wherein it was fixed.

But in all this, we well ſee, what it is that was ſtood upon; an arbitrable precedency of theſe Churches, in a priority of order; and according thereunto, the Biſhop of *Rome* is determined to be *primæ ſedis Epiſcopus*, the Biſhop of the firſt See. A ſtyle, which our late learned Sovereign profeſſed with *Juſtinian* not to grudge unto the modern Biſhops of that See; But as for a Pri-

Concil. Carthag. 3. Can. 26. Decr. p. 1. d. 99. πρεσβεῖα privilegium conceſſum à Juſtiniano. Sancimus ſenioris Romæ Papam primum eſſe omnium ſacerdotum. Prærog. ante alios reſidendi. Cod. de ſacroſ. Eccl. decernimus.

a Primacy of Sovereignty over all Churches, and such an Headship, as should enform, and enliven the body, and govern it with * infallible influences, it is so new, and hatefull, as that the Church in all ages hath opposed it to the utmost; neither will it be endured at this day by the Greek Church, notwithstanding the colourable pretence of subscription hereunto, by their dying Patriarch *Joseph* of *Constantinople*, in the late *Florentine* Council, and the letters of union subscribed by them, *Anno* 1539.

* *Influentia vitæ, Capistran. Influentia regiminis. Augustt. Triumph.*

Bin. in Concil. Florent.

Yea, so far is it from that, as that their Emperours *Michael Paleologus*, for yielding a kind of subjection of the Eastern Bishops to the Roman, would not be allowed the honour of Christian burial, as *Æmylius* hath recorded. And in our time *Basilius* the Emperour of *Russia* (which challengeth no small part in the Greek Church) threatned to the Pope's

P. Emyl. hist. Gall.

Pope's Legate (as I have been informed) an infamous death and burial, if he offered to set foot in his Dominions, out of a jealous hate of this usurpation.

Sect. II.

The newness of challenged Infallibility.

THE particulars of this new arrogation of *Rome* are so many, that they cannot be pent up in any strait room. I will onely instance in some few.

The Pope's infallibility of Judgment is such a paradox, as the very Histories of all times, and proceedings of the Church do sufficiently convince. For, to what purpose had all Councils been called, even of the remotest Bishops, to what purpose were the agitations of all controversal causes in those Assemblies (as *Erasmus* justly observes) if this opinion

opinion had then obtained? Or how came it about that the ſentences of ſome Biſhops of *Rome* were oppoſed by other Sees, by the Succeſſours of their own, by Chriſtian Academies, if this conceit had formerly paſſed for current with the World? How came it to paſs, that whole Councils have cenſured, and condemned ſome Biſhops of *Rome* for manifeſt Hereſies, if they were perſuaded, before-hand, of the impoſſibility of thoſe errours: Not to ſpeak of *Honorius*, of *Liberius* and others; the Council of *Baſil* ſhall be the voice of common obſervation; (*Multi Pontifices, &c.*) Many Popes (ſay they) are recorded to have faln into errours and hereſies: Either all ſtories mock us, or elſe this paraſitical dream of impeccancy in judgment, is a mere ſtranger: and his diſguiſe is ſo foul, that it is no marvel if (*Errare non poſſum*) I cannot err,

Multi Pontifices in errores & hæreſes lapſi eſſe leguntur. Concil. Baſil. in Ep. Synod.

Aventin. l. 7.

err, ſeemed to *Eberhardus*, Biſhop *Saltzburgh*, no other than the ſuit of an Antichriſt.

SECT. III.

The newneſs of the Pope's Superiority to General Councils.

HOW bold and dangerous a novelty is that which Cardinal *Bellarmine*, and with him the whole Society, and all the late Fautors of that See (after the *Florentine* Synod) ſtick not to avouch, (*Summus Pontifex*, &c.) The Pope is abſolutely above the whole Church, and above a General Council, ſo as he acknowledges no Judge on earth over himſelf: How would this have reliſhed with thoſe (well near) a thouſand Fathers in the Council of *Conſtance*, who punctually determined thus, (*Ipſa Synodus*, &c.) This Synod lawfully

Bell. l. 2. de Concil. c. 17.

Concil. Conſt. Seſſ. 4. & 5. Caranz. Anno 1415.

fully assembled in the holy Ghost making a general Council representing the Catholick Church militant upon earth, hath immediately power from Christ, whereunto every man whosoever he be, of what state or dignity soever, although he be the Pope himself, is bound to obey in those things which pertain to faith or to the extirpation of schism. And fifteen years after that, the general Council of *Basil*, wherein was President *Julianus* Cardinal of St. *Angelo*, the Pope's Legate, defined the same matter in the same words. It is no marvel if Cardinal *Bellarmine* and some others of that strain, reject these as unlawfull Councils; but they cannot deny first, that this decree was made by both of them: Secondly, that the Divines there assembled were (in their allowance) Catholick Doctours, and such as in other points adhered to

Anno 1431.

the Roman Church, insomuch as they were the men by whose sentence *John Husse* and *Hierome* suffered no less than death; and yet even so lately did these numerous Divines in the voice of the Church define the superity of a Council above the Pope: What speak we of this, when we find that the Bishops of the East excommunicated in their assembly *Julius* the Bishop of *Rome* himself, amongst others, without scruple, as *Sozomen* reporteth.

Sozom. l. 3. c. 11.

How ill would this doctrine or practice now be endured? Insomuch as *Gregory* of *Valence* dare confidently say, that whosoever he be that makes a Council superiour to the Pope, fights directly (though unawares) against that most certain point of faith concerning St. *Peter's* and the Roman Bishop's primacy in the Church.

SECT.

SECT. IV.

The new presumption of Papal Dispensations.

FROM the opinion of this supereminent power hath flowed that common course of Dispensations with the Canons and Decrees of Councils, which hath been of late a great eyesore to moderate beholders. *Franciscus à Victoria* makes a wofull complaint of it, professing to doubt whether in the end of the year there be more that have leave by this means to break the laws than those that are tied to keep them, thereupon wishing (for remedy) that there were a restraint made of those now-boundless dispensations; and at last objecting to himself that such a decree of restriction would be new and not heard of in any former Council,

Fr. Victor. Relect. de potest. Papæ & Concil. p.151.

he anſwers, (*Tempore Concilio-rum antiquorum, &c.*) In the time of the ancient Councils, Popes were like to the other Fathers of thoſe Councils, ſo as there was no need of any act for holding them back from this immoderate licence of diſpenſing; yea, if we do well turn over the laws and hiſtories of the Ancients, we ſhall find that Popes did not preſume ſo eaſily and commonly to diſpence with decrees of Councils, but obſerved them as the Oracles of God himſelf: Yea, not onely did they forbear to doe it ordinarily, but perhaps not once did they ever diſpenſe at all againſt the decrees of Councils; but now (ſaith he) by little and little are we grown to this intemperance of diſpenſations and to ſuch an eſtate as that we can neither abide our miſchiefs nor our remedies. Thus that learned Spaniard in an honeſt confeſſion of the degenerate courſes

ſes of the late Popes from the ſimple integrity of their Predeceſſours.

What ſhould I add unto theſe the preſumptuous Diſpenſations with vows and oaths, with the Laws of God himſelf, with the Law of Nature; a privilege ordinarily both yielded and defended by flattering Canoniſts; and that which meets with us at every turn in *Hoſtienſis*, *Archidiaconus*, *Felinus*, *Capiſtranus*, *Triumphus*, *Angelus de Clavaſio*, *Petrus de Ancorano*, *Panormitan*, as is largely particularized by our learned Biſhop of *Dery*.

Pontificalis authoritas à juramento fidelitatis abſolvit. Decr. p. 2. 15. q. 6. Alius.

Almain de poteſt. Eccl. & laica c. 12.

ἄχει τοῦ μὴ ἐπιορκεῖν was the rule of old.

Diatrib. Papa Antichr. l. 4. c. 9.

Sect. V.

The new challenge of Popes domineering over Kings and Emperours.

I May well ſhut up this Scene with that notorious innovation of the Popes ſubducing himſelf from the due obedience of his once-acknowledged Lord and Sovereign, and endeavouring to reduce all thoſe imperial powers to his homage and obedience.

Greg. lib. 4. Ep. 32. & ſereniſſimis juſſionibus obedientiam præbeo. Ibid.

The time was when Pope *Gregory* could ſay to *Mauritius*, *Vobis obedientiam præbere deſidero*, I deſire to give you due obedience: And when Pope *Leo* came with cap and knee to *Theodoſius*, for a Synod to be called, with *Clementia veſtra concedat*, as Cardinal *Cuſanus* cites it from the hiſtory; The time was when *(Nemo Apoſtolicæ, &c.)* No man did offer to take upon him the ſteering

ſteering of the Apoſtolick Bark till the authority of the Emperour had deſigned him, as their *Balbus* out of their own Law. That of Pope *Gregory* is plain enough, (*Ecce ſereniſſimus, &c.*) Behold (ſaith he, ſpeaking of his own advancement to the Biſhoprick of *Rome*) our gratious Lord the Emperour hath commanded an Ape to be made a Lion; and ſurely at his command it may be called a Lion but it cannot be one; ſo as he muſt needs lay all my faults and negligences not upon me but upon his own piety, which hath committed this Miniſtery of power to ſo weak an agent.

Hieron. Balb. de Cor.

Ecce ſereniſſimus dominus Imperator fieri ſimiam leonem juſſit, &c. Greg. Ep. 5.

Qui virtutis miniſterium infirmo commiſit. Ibid.

Guicciard. l. 4. Hiſt. Imperante Carolo domino noſtro.

The time was when the Popes of *Rome* dated their Apoſtolick letters with the ſtyle of the reign of their Lords the Emperours

Paſchalis Anno Evangelii 1070. primus oviſſis Imperatoris annis ſui pontificatus annos ſubſcripſit.

In data. Apoſtolatus noſtri, Anno 1. Dein Pontificatus. Lib. Sacr. Cerem.

now, ever ſince Pope *Paſchal*, they care onely to note the year of their own Apoſtleſhip or Papacy.

The time was when the holy Biſhops of that See profeſſed to ſucceed St. *Peter* in homely ſimplicity, in humble obedience, in piety, in zeal, in preaching, in tears, in ſufferings, now ſince the caſe is altered, the world ſees and bluſhes at the change, for now the *(Quanta inter ſolem & lunam, &c.)* Look how much the Sun is bigger than the Moon, ſo much is the Papal power greater than the imperial; Now *Papa eſt Dominus Imperatoris*, the Pope is the Emperour's Lord (ſaith their *Capiſtranus*) and the Emperour is ſubject to the Pope as his miniſter or ſervant, ſaith *Triumphus*, and leſt this ſhould ſeem the faſhionable word of ſome clawing Canoniſt onely,

Greg. l. 1. de major. & obed. ex Innoc.

Capiſtr. 77.

Aug. Triumph. q. 44. 1. Vid. diatr. Derenſ. Epiſc. l. 4. c. 3. § 2.

onely, hear what Pope *Adrian* himſelf ſaith, (*Unde habet, &c.*) Whence hath the Emperour his Empire but from us? all that he hath, he hath wholly from us; behold it is in our power to give it to whom we liſt.

Unde habet Imperator Imperium niſi à nobis? Imperator quod habet totum habet à nobis, ecce in poteſtate noſtra eſt ut demus illud cui volumus. Hadrian. Epiſt. ventin. l. 6.

And to the ſame purpoſe is that of Pope *Innocent* the fourth, (*Imperator eſt advocatus, &c.*) The Emperour is the Pope's Advocate, and ſwears to him, and holds his Empire of him.

Innoc. 4. in cap. licet. de foro compet.

But perhaps this place is yet too high for an Emperour, a lower will ſerve, (*Fit Canonicus, &c.*) The Emperour is (of courſe) made a Canon, and brother of the Church of *Lateran*.

Lib. ſacr. Ceremon.

Yet lower, he ſhall be the Sewer of his Holineſs's Table, and ſet on the firſt diſh, and hold the Baſin for his hands.

Etiam Imperator aut Rex aquam ad lavandas ejus manus ferre debet, primum item ferculum, &c.

In processionibus, &c. ibid.

Stapham equi papalis tenet, &c. Ibid.

Sellam ipsam cum Pontifice humeris suis aliquantulum portare debet. Ibid.

Yet lower, he shall be the Train-bearer to the Pope in his walking processions: He shall be the Quirie of his Stable, and hold his stirrop in getting upon his Horse: He shall be lastly, his very Porter to carry his Holiness on his shoulder. And all this not out of will, but out of duty.

Alm. de potest. Eccl.

Where now is *Augustus ab Augendo*, as *Almain* derives him, when he suffers himself thus diminished. Although there is more wonder in the other's exaltation; *Papæ!* Men are too base to enter into comparison with him, his authority is more than of the Saints in Heaven, saith one; yet more, he excelleth the Angels in his jurisdiction, saith another; yet more once, the Pope seems to make one and the same Consistory with God himself; and, which comprehends all the rest, *Tu es omnia, & super omnia,* Thou art all

Cassan. 4. part. Consid. 7. C. de libellis 20. dist. Aug. Triumph. de pot. Ecc. q. 18. Vid. Derens. ubi supra. Cassan. Glor. mundi 4. part. Cons. 7. Innocent. & Host. in c. 4. de Transl.

all, and above all, as the Council of *Lateran* under *Julius*.

Oh ſtrange alteration, that the great Commanders of the World ſhould be made the drudges of their Subjects, that order and Sovereignty ſhould leeſe themſelves in a pretence of piety! That the profeſſed Succeſſour of him that ſaid *Gold and ſilver have I none*, ſhould thus trample upon Crowns, that a poor ſilly worm of the earth ſhould raiſe up it ſelf above all that is called God, and offer to crawl into the glorious Throne of Heaven.

CHAP.

CHAP. XVIII.

The Epilogue both of Exhortation and Apology.

NOT to weary my Reader with more particularities of innovation, let now all Chriſtians know and be aſſured that ſuch change as they ſenſibly find in the head, they may as truly (though not ſo viſibly) note in the body of the Roman Church, yea rather in that ſoul of Religion which informeth both: And if thereupon all our endeavour (as we proteſt before God and his holy Angels) hath been, and is, onely to reduce *Rome* to it ſelf, that is, to recall it to that original truth, piety, ſincerity, which made it long famous through the World and happy, how unjuſtly are we ejected, perſecuted, condemned?

But

But if that ancient Miſtreſs of the World ſhall ſtand upon the terms of her honour, and will needs plead the diſparagement of her retractations, and the age and authority of theſe her impoſitions, let me have leave to ſhut up all with that worthy and religious conteſtation of St. *Ambroſe* with his *Symmachus.*

That eloquent Patron of Idolatry had pleaded hard for the old rites of Heatheniſm, and brings in ancient *Rome* ſpeaking thus for her ſelf, (*Optimi Principes, &c.*) Excellent Princes, the Fathers of your Countrey, reverence ye my years, into which my pious Rites have brought me; I will uſe the ceremonies of my anceſtours, neither can I repent me; I will live after mine own faſhion becauſe I am free; this Religion hath brought the World under the ſubjection of my Laws; theſe ſacred devotions have driven *Hannibal*

Inter Epiſtolas Ambroſii, lib. 2. Ep. 11.

nibal from our walls, from our Capitol; have I been preſerved for this, that in mine old age I ſhould be reproved? Say that I did ſee what were to be altered, yet late and ſhamefull is the amendment of age. To which that holy Father no leſs wittily and elegantly anſwers by way of retortion, bringing in *Rome* to ſpeak thus, rather, I am not aſhamed in mine old age to be a convert with all the reſt of the World; it is ſurely true that in no age it is too late to learn; let that old age bluſh that cannot mend it ſelf; it is not the gravity of years, but of manners, that deſerves praiſe; it is no ſhame to go to the better. And when *Symmachus* urges, (*Majorum Jervandus eſt ritus*) we muſt obſerve the rites of our forefathers, *Dicant igitur*, (ſaith St. *Ambroſe*) Let them as well ſay, that all things ſhould remain in their own imperfect principles

Sera tamen ſed contumeliosa eſt emendatio ſenectutis. Ibid. Ambroſ. Epiſt. l. 2. Ep. 22.

Nullus pudor eſt ad meliora tranſire. Ibid.

principles, that the World once overcovered with darkneſs offends in being ſhined upon by the glorious brightneſs of the Sun; and how much more happy is it to have diſpelled the darkneſs of the ſoul than of the body, to be ſhined upon by the beams of Faith than of the Sun? Thus he, moſt aptly to the preſent occaſion; whereto, did that bleſſed Father now live, he would doubtleſs no leſs readily apply it. *Nec erubeſcas mutare ſententiam,* ſaith *Hierome* to his *Ruffinus*, Never bluſh to change your mind; you are not of ſuch authority as that you ſhould be aſhamed to confeſs you have erred: Oh that this meek ingenuity could have found place in that once famous and orthodox Church of Chriſt! how had the whole Chriſtian World been as a City at unity in it ſelf, and triumphed over all the proud hoſtilities of Paganiſm? But, ſince we may not be ſo

Non es tantæ authoritatis ut erraſſe te pudeat, &c. Hier. Apol. adv. Ruffin.

ſo happy, we muſt ſit down and mourn for our deſolations, for our diviſions: In the mean time we waſh our hands in innocence. There are none of all theſe inſtanced particulars (beſides many more) wherein the Church of *Rome* hath not ſenſibly erred in corrupt additions to the faith, ſo as herein we may juſtly (before Heaven and Earth) warrant our diſagreement of judgement from her; the reſt is their act and not ours, we are mere patients in this ſchiſm, and therefore go becauſe we are driven: That we hold not communion with that Church, the fault is theirs, who both have deſerved this ſtrangeneſs by their errours, and made it by their violence, contrary to that rule which *Cato* in *Tully* gives of unpleaſing friendſhip, they have not ript it in the ſeam, but torn it in the whole Cloth.

Perhaps

Perhaps I ſhall ſeem unto ſome to have ſpoken too mildly, of the eſtate of that debauched Church: There are that ſtand upon a mere nullity of her being, not reſting upon a bare depravation; for me, I dare not go ſo far: If ſhe be foul, if deadly diſeaſed, (as ſhe is) theſe qualities cannot utterly take off her eſſence, or our relations.

Our Divines indeed call us out of *Babylon* and we run; ſo as here is an actual ſeparation on our parts; true, but from the corruptions (wherein there is a true confuſion) not from the Church; their very charge implies their limitation, as it is *Babylon* we muſt come out of it, as it is an outward viſible Church, we neither did nor would: This dropſie that hath ſo ſwoln up the body doth not make it ceaſe to be a true body but a ſound one. The true principles of Chriſtianity which it maintains

Fr. Jun. de Eccleſia.

Capitis autem malè ſani & deliri contagia vitanda ſunt, ne & ipſi artus peſtilenti humore labeſierent. F. Pic. Mirand. Theor. 23.

maintains, maintain life in that Church; the errours which it holds, together with thoſe principles ſtruggle with that life, and threaten an extinction: As it is a viſible Church then, we have not detrected to hold communion with it (though the contemptuous repulſe of ſo many admonitions have deſerved our alienation) as *Babylon* we can have nothing to doe with it. Like as in the courſe of our life, we freely converſe with thoſe men in civil affairs with whom we hate to partake in wickedneſs.

But will not this ſeem to favour of too much indifferency? What need we ſo vehemently labour to draw from either part, and triumph in winning Proſelytes, and give them for loſt on either ſide, and brand them for Apoſtates that are won away, if (which way ſoever we fall) we cannot

cannot light out of a true visible Church of Christ? What such necessity was there of Martyrdome, what such danger of relapses if the Church be with both?

Let these Sophisters know, that true charity needs not abate any thing of zeal. If they be acquainted with the just value of truth, they shall not enquire so much into the persons as into the cause. Whatever the Church be, if the errours be damnable our bloud is happily spent in their impugnation, and we must rather chuse to undergo a thousand deaths than offend the Majesty of God in yielding to a known falshood in religion; neither doth the outward visibility of the Church abate ought of the heinousnes of mis-opinions, or the vehemence of our oppositions. Were it Saint *Peter* himself, if he halt in Judaizing, St. *Paul* must resist him

to

to the face, neither is his fault leſs becauſe an Apoſtle's: Yea, let me ſay more, Were the Church of *Rome* and ours laid upon ſeveral foundations theſe errours ſhould not be altogether ſo deteſtable, ſince the ſymbolizing in many truths makes groſs errours more intolerable, as the Samaritan Idolatry was more odious to the Jews than merely Paganiſh: If the deareſt daughter of God upon earth ſhould commit ſpiritual whoredom, her uncleanneſs is ſo much more to be hated as her obligations were greater. Oh the glorious Crowns therefore of thoſe bleſſed Martyrs of ours, who rather gave their bodies to be burnt to aſhes, than they would betray any parcel of divine truth.

Maldon. in 4. Joan.

Oh the wofull and dangerous condition of thoſe ſouls, which ſhutting their eyes againſt ſo clear a light, either willingly ſit down in palpable darkneſs, or fall

fall back from the ſincerity of the Goſpel into theſe miſerable enormities both of practice and doctrine: It is not for me to judge them, that I leave unto that high and awfull Tribunal before which I ſhall once appear with them; but this I dare ſay that if that righteous Judge ſhall puniſh either their obſtinacy or relapſes with eternal damnation he cannot but be juſtified in his judgments, whiles in the midſt of their torments they ſhall be forced to ſay, *Thou, O God, art just in all that is befallen us, for thou haſt done right, but we have done wickedly.* Nehem. 9. 33.

For us, as we would ſave our ſouls, let us careſully preſerve them from the contagion of Romiſh ſuperſtition; let us never fear that our diſcretion can hate errour too much; let us awaken our holy zeal to a ſerious and fervent oppoſition, joined with a charitable endeavour of reclamation.

mation. Shortly, let us hate their opinions, ſtrive againſt their practice, pity their miſguiding, neglect their cenſures, labour their recovery, pray for their ſalvation.

FINIS.